E.1

SCS #1557

Thomas F. Torrance

THE CHRISTIAN Synagogue.

Wherein is contained the diverse Reading, The right Pointing, Translation, and Collation of *Scripture with Scripture.*

With the Customes of the *Hebrewes* and *Proselytes*, and of all those *Nations, with whom they were conversant.*

Digested into three Bookes.

The First, shewing the meanes both inward and outward, to attaine to the knowledge of the Sense of the whole Scripture.

The second, unfoulding the true sense of the Scripture it selfe, as also teaching the right way of gathering Doctrines from any Text of Scripture.

The third, teaching the true manner of Confirmation, Illustration, and Application of Doctrines, rightly gathered from the true Sense of Scripture.

Serving generally for a helpe to the understanding of all, that desire to know and obey the will of God in holy Writ; But more especially for all young Students in Divinitie, that they may more easily understand the Languages of *Canaan* and *Greeke*, and make a profitable use of them in Preaching.

The fourth Edition, corrected and amended.

With foure Tables newly added, the first of the Scripture, the second of the Hebrew words, the third of the Greeke words explained, and the fourth an Alphabeticall Table of the cheefe things contained in the Booke.

By IOHN WEEMSE, of *Lathoquar*, in *Scotland*, Preacher of *Christs Gospel.*

Matth. 25. 3.

τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

Revel. 1. 3.

Blessed is he who readeth, &c.

LONDON,

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TO

The very Noble and Potent Earle, THOMAS, Earle of MELROS, L. *Byir's* and *Bynning*, Præsident of the *Colledge of Iustice*; *Principall Secretary* to his MAIESTIE of *Scotland*, *and one of his* MAIESTIES Privy Councell in both *Kingdomes*.

Right Honorable,

THE auncient *Jewes* testifie, that there were three Crownes, which made *Israel* renowned: The first was the Crowne of the *Law*; the second, the Crowne of the *King*; the third the Cowne of the *Prieſt*: And of those three Crownes, they say, that the Crowne of the *Law* was most glorious; because *Pro* 8 15 16, it is said, *by me Princes Reigne*. It was this *Law* of God, which *David* made his Counsellour, [a] *In the morning when he rose, and at night when he went to bed.* It was this *Law* which made not onely Kings & Princes wise, but also States-men and Councellours: as [b] *Eliacim* the Chancellour, [c] *Ebed-melech* the *Æthiopian* (King *Zedekiah's* Courtier) [d] *Zenas* the Lawyer, [e] *Luke* the Physition, [f] *Dionysius Areopagita* the Philosopher. So that, *from him that sits*

Talmudl. Iuchasis. Folio 13.

a Psal. 119.

b Ess. 22. 20.
c Ier. 38. 7.
d Tit. 3. 13.

e Col. 4. 14.
f Act. 17. 34.

g Deut. 29. 11.

upon the Throne, g *to him who hewes the wood, & draws the water,* (that is, from the higheſt to the baſeſt) this Law ſhould ever be their director.

The Scriptures of God, have beene directed to divers ſorts of perſons, both noble and baſe: *Luke* Dedicated his Goſpel, and Acts of the Apoſtles to noble *Theophilus*; *John* dedicated his ſecond Epiſtle to the *Elect Lady*; and his third Epiſtle to his hoſte *Gaius*, a meane man; but yet a good Chriſtian. Some make choyce of Patrons onely for Nobility, but have no reſpect of vertue; then it were better to chuſe ſuch a Patron as *Gaius*; but where Nobilitie is grac'd with vertue, ſuch a man is a moſt fit Patron, as *Theophilus*. Now becauſe I find both thoſe combin'd in your Lordſhip, I am bold to put theſe my latter gleanings under your Lordſhips Patrocinie.

Luke 1. 1.
Act. 1. 1.

2 Ioh. 1. 2.

A ſecond reaſon, which mooved me to offer theſe my travels to your Lordſhip, is this; I remembred that Apologue in the Talmud; The grapes in *Babell* ſent upon a time to the vine leaves in *Judæa*, deſiring them to come and overſhadow them, otherwiſe the heate would conſume them, and ſo never come to maturitie. Your Lordſhip knowes well the mythologie of this Apologue; If learning bee not ſheltred by thoſe who are in eminent places;

Talmud. Coth. 6. 1.

and

and if they caſt not their ſhaddow over it, it will ſoone periſh, but where they favour it, then it proſpers. If the Spring bee cold, then plants, herbs, and the bloſſomes of the Trees wither; but where the influence is ſeaſonable, then all things revive; So where great men are averſe to Learning, the ſpirits which otherwiſe would bloſſome, will wither, and decay; but where it is upholden by men of higher place, it is like a fountaine of living water. Iohn 4.

A third reaſon, which mooved mee to offer theſe my travels to your Lordſhip, is, your Lordſhips ingenuitie, who will cover ſuch things as are ſaid amiſſe here, (for who entreating of ſuch Antiquities, and ſo diverſe, will ſtill touch the truth?) If any thing be ſaid to the purpoſe, your Lordſhip will ſoone note it, who underſtands matters of deeper inſight than theſe are. For theſe and many more reaſons, & your Lordſhips undeſerved favour towards me, I offer moſt willingly theſe my travels to your Lordſhip, craving of God that you may continue like *Eliacim*, *as a faſtned naile in a ſure place*, to do good in that place, which God and his Majeſtie have placed you in, I reſt Eſay 22. 23.

Your Lordſhips,

In all Chriſtian duties,

I. W. of *Lathoquar.*

To the Studious young Divines, who are desirous to attaine to the knowledge of the *Scripture*, *Grace Mercy*, and *Peace*.

Talmud Babylon.

IT was the earnest Prayer of the Iewes (*deare Brethren*) *that*, Aarons rod might flourish, (*that is*) *the children of the Priests might prosper*: Children *in* Iob *are called* budds: *Therefore they called the children of the Priests* Flores sacerdotales: *when* Aarons *rod flourished, it was a token that the priesthood should continue. It is my hearty prayer to God that* Aarons *rod may still flourish, that there may bee a hopefull seed to succeed, and that the Schooles and Universities may be like the Pom-citron, that goodly tree, which beareth apples at all times, some falling off, some ripe, and some budding out: So, as many notable lights decay, other may supply their places. Now that this may be effectuate, first it is requisite, that yee study to be holy: for as the ornaments which* Aaron *the high priest put upon him, were nothing, if he had not* HOLINES TO THE LORD *written upon his forehead*

Iob 29.5.

Plin. l. 3. c. 12.

Exod. 28. 36.

head in a plate of Gold. So, if yee should speake with the tongue of Men and Angels, and be profane, what availeth all your learning? Salomon *saith, that* beauty in a woman without goodnes, is as a Ring in a Swines snout; *So is learning without grace in a profane Youth.* Prov. 11. 22.

The second thing which I would recommend to you (my brethren) is, the study of the holy Scriptures in their owne proper languages, the Hebrew *and the* Greeke; *so that they speake not to you by an interpreter; and that the proverbe in the* Talmud, *may not be applied to you,* Ben zoma semper foris est, this man is never within; *for to reade the Scriptures without considering the originall, is nothing but a standing in the doore, and never entering within the house; you either cannot, or else you will not. Those that cannot are to bee excused; but those that will not, let them heare what God saith in the prophecie of* Hosea, Because thou hast despised knowledge, I will also despise thee, that thou shalt bee no more priest to me. Hos. 4. 6.

Looke first to the excellencie of the Hebrew tongue, which is knowne, first, Harmonice, *(by the sound thereof) comparing it with all other tongues, it borrowes of none, but all borrow of it. Secondly, it is knowne* Etymologice, *by the derivation thereof, for the names that are derived, are either true, allusive, or false. Allusive,* his name is Naball, for hee is a foole indeed. *False, he is called* Iacob, a Sup- 1 Sam. 25. Gen. 27. 36. 25.

Supplanter. *But the names which the Lord impoſed firſt, were all true, and carry a reaſon with them why they are ſo called;* as Adam, *becauſe hee was formed out of* redd earth, *and* Chava, *becauſe ſhee was* the mother of al living creatures; Abraham, *becauſe he was* the Father of many Nations, &c. *They cannot therefore be impoſed by chance, nor are they alluſive, or falſe. Thirdly, if the grace, efficacy, and perſpicuity of this Language bee conſidered, it will ſtirre up a great delight in thee. Here yee ſhall not finde the ſtammering tongue of* Moyſes, *nor the polluted lippes of* Eſay, *nor* Ieremy *ſpeaking as a child; but yee ſhall heare the Lord himſelfe ſpeaking;* Who ſpake as never man ſpake. *Leave the rotten Ciſternes, praiſe the Rivers, but commend the Fountains above all. Ye have many helps now, which your Fathers had not in former ages. It was the complaint of one* R. hhagiga *in his time, that the Fathers had plowed, ſowen, reaped, fanned the wheat, and ſet Bread upon the Table; but the children had not a mouth to eate it. Let it not be ſo ſaid of you, when al things are ſo prepared for you.*

Gen. 2. 7.
Gen. 3. 20.
Gen. 17. 5.
Exod. 4. 10.
Eſay 6. 5.
Iere. 1. 6.
Ioh. 7. 46.

Many worthy Divines have travelled in this ſubject before, chiefly that worthy Divine M. Perkins, *in his Prophetico* ר"ת, cuius memoria in benedictione. *So* Hyperius *and* Keckerman; *but that of the Apoſtle incouraged me,* 1 *Cor.* 14. 30. *(when hee ſayes)* If any thing be revealed to him that ſitteth by,

let

let the first hold his peace; for yee may all prophecie one by one, that all may learne, and all may have comfort. *Some little gleanings perhaps ye may finde here, for the Lords harvest is so great that all cannot be gathered in. A Dwarfe set upon the shoulders of a Giant, will see some thing which the Giant himselfe cannot see*

As for you who have your senses exercised, I take not upon me to give any directions to you; but submit my selfe most humbly to your charitable censure; wishing that some of you who have greater light, would prosecute this kinde of study, which is so profitable to the Church of God, remembring that saying of the Iewes כל תם יסיפ מוסיפין וכל הגורע גורעין לו Qui addunt ipsis addetur, & qui substrahit, substrahetur ipsi; Vnto every man that hath, it shall be given, and from him that hath not, even that he hath, shall be taken away. *If any thing be said amisse, reprove me, and it shall be like a precious oyle that shall not breake my head: If any thing be well done, give the Lord the first fruits, and take the remnant to your selves. Thus leaving my travels to your charitable iudgement, I bid you farewell.*

Heb. 5. 14.

Buxtorf. abbreg. Matth 25. 19.

Psal. 141. 5.

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Anaxagoras.
Anton. histor.
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Aquila.
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B

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G

G Ratianus.
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H

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PRO-

PROLEGOMENA:
OR
INTRODVCTION TO THE Booke: wherein is discovered: First, the diverse Periods of the World. Secondly, the idolatrous, and true worship of God, which fell out in those Periods: *Thirdly, the language spoken in those Periods: Fourthly,* the manner how God revealed himselfe to his *owne people, extraordinarily.*

CHAP. I.

The Periods of the World.

THE Scriptures have divided the time of the world, in foure chiefe ages, which the later Writers call *Periods.* *Canon.*

The Scriptures set downe the first *Period* of time from the creation, to the flood. The second from the Flood, to the promise made to *Abraham.* The third from the promise made to *Abraham*, untill *Christ.* The fourth from *Christ*, untill the end of the world: therefore *Heb.* 1.2. the Apostle saith, *He hath spoken to us in these last dayes by his Son.* *Illust.*

The later Writers call the first *period* of time, *tempus* ἀδηλον obscure time or not manifest. The second ἐπίκριτον the time of great men. The third, ἱστορικον the historicall time. The fourth, φανερὸν, manifest time. *Scal. proleg. in Euseb.* I ἀδηλον.

The first *period* called obscure time, was the time wherein nothing of the heathen history was knowne, and very little of the history of the Church except that which was drawne by consequence out of the Scriptures; wherefore *Varro* calles it *tempus inane*, empty time. *De re rustica.*

πρῶτον. The second *period* called heroicke time, which is likewise called *tempus μυθικον*, or *fabulosum*, lying time, wherein the heathen had little more certainty than in the former *period*, concerning the antiquity of their great men and their valourous deeds; therefore the Poets and heathen Writers, as *Orpheus*, *Herodotus*, and *Theognides*, turned all this time into mythologie & fabulous theologie, to delight their Readers: but little truth can be gathered out of them, for they abused many places of Scripture according to their owne fancy, as the Creation, the Flood, and such.

ἱστορικον. The third *period* of time was called historicall, for then the Historians of that time began to describe the lives and acts of great men, according as they had heard them related by their predecessors, or had beene spectators themselves; as the voyages of *Dionysius*, the destruction of *Troy*. Verity bred this sort of writing, as delight bred the former.

φανερον. The fourth *period* of time was called manifest, because in this *period* things are more cleare and manifest than in any of the *periods* going before; for in after ages the Greekes had their *Ephemerides* or daily Chronicles, in which they wrote those things that fel out daily, as the Romans had their *Annales* or yeerely Chronicles, in which they wrote those things that fell out yeerely worthy to be marked; for the *Chaldeans* had their *Berosus*, the *Egyptians*, *Manethon* and *Megasthenes*; the Greekes, *Xenophon*; and the Latines *Livius*, so that nothing escaped their records: whereby their history came to be much

much more manifest, than the histories in the *period* preceeding.

But all these foure *periods* are set downe in the Scriptures perspicuously, so that we neede not goe to the rotten cisternes that hold no water, where wee may drinke out of the cleare fountaine.

Chap. II.

Of the Idolatrous worship distinguished according to these foure periods, and in what family the true worship of God continued.

Canon. According to these foure periods of time, there were foure sorts of Idolatrous worship answerable to them.

Confir. *Coloss.* 3.11. *where there is neyther Greeke nor Iew, circumcision nor uncircumcision, bond or free, Barbarian or Scythian.*

Illust. Here are foure divers sorts of people different in Religion from other, *Barbarian*, *Scythian*, *Iew* and *Grecian*, which *Epiphanius in his first booke of Heresies* sets downe according to their times thus Βαρβαρισμὸς, σκυθισμὸς, Ἰουδαϊσμὸς, καὶ ἑλληνισμός.

Canon. 1. The first Idolatrous Religion professed in the first period was called Βαρβαρισμὸς, which was that sort of worship whereby they aferybed to great men then living, divine honour accounting them as gods.

Conf. *Gen.* 4.26. *Then began men to call upon the name of the Lord.*

Illust. There is a great disagreement among writers concerning the right understanding of these words; for the *Chaldee paraphrast* takes them in a good sense, that in *Enosh* dayes religion began to be restored, *and men began*

to pray in the name of the Lord, and to call themselves by the sonnes of God. Others take them in the contrarie signification, *then profaneneſſe began to call men by the name of the Lord, az huhhal likro beſhem jehova.*

בְּשֵׁם יְהוָה אָז הוּחַל לִקְרֹא

For better understanding of this, we must marke that the ambiguity of the phrase is had in the word *huhhal*, which in divers conjugations signifieth diversly, but in the conjugation *hiphil* and *hophal* it is taken for the most part in a bad sense, as *Ezek.* 39. 7. *Neyther will I suffer my holy name to be profaned*: So *Num.* 30. 3. *If a man vow a vow, let him not profane it by his word.* So here in the same conjugation, the time when this profaneneſſe began is set downe, that in *Enoſh* dayes profaneneſſe began among men to call them by the name of the Lord, according to which sense the Iewes expound the same words; for *R. D. Kimchi* saith, *tunc cœperunt vocare nomina deaſtrorum & idolorum de nomine Dei*, that is, *Men began to call those whose names were dignified among the starres, and to call the names of their idols by the name of God.* And as *R. Salomon* saith, they began to give them divine worship. In particular wee know not who those great men were, to whom they gave this divine worship, but if we will compare the beginning of the sixt Chapter following with this verse, we shall see that the people of the world are ranked in two sorts, *the sonnes of God*, and *the sonnes of men*; the sonnes of God were those that came of *Seth*, and the sonnes of men that came of *Cain*, with whom the sonnes of God married and gave in marriage till the flood came; These that descended of *Cain* were they that when they were living called themselves by the name of the Lord, and the sonnes of God by calling upon them did profane the name of the Lord.

R. m. 6. Nachman, in his treatise of Idolatry.

This period of *Barbariſme* indured from *Enoſh* dayes till the flood, and because no writer hath made mention

Epiph. con. hæreſ. c. 1. Beda. de temp.

of

of it, it is called *tempus ἄδηλον* or obscure time; It is called *βαρβαρισμὸς* from *barbar*, to be *altogether without*; *bar* in the *Syriack* dialect signifieth *without*, and being doubled it augments the signification, for those idolaters were stangers from God and his Church and without the covenant. ברבר בר

All the time of this first period, the true worship of God was kept still in the family of *Seth* and his posterity, till *Noahs* dayes, when the flood came and destroyed all who profanely called upon the name of the Lord.

The second Idolatrous religion which began in the second period, was called *σκυθισμὸς*, which was that Idolatrous worship that they gave to great Conquerours; as in the first period it was given to men living, so now it was given to them after they were dead, as to *Nimrod Belus*, *Ninus*, *Semiramis*, and such; this was the originall of all idolatrie after the flood. *Canon.* 2. Σκυθισμὸς.

It was called *σκυθισμὸς*, becauſe the [k] Persians called the *Scythians*, with whom they were converſant, *Saka's a ſach vel fackſach*, which signifieth a multitude, becauſe they were gathered together in multitudes. So the Arabians from *gnarabh miſcere*, *turba miſcellanea*, a confused multitude; for they were in this period of time a mighty Nation. Therefore *Elam* King of Persia vſed them in his Warres: [l] *Symmachus* translates, *King of the Nations*, King of the *Scythians*. *Gen.* 14. Those warring people worshipped as gods, those mighty Conquerours. *Illuſt.* k *Full. Miſcel.* l *Symmach. Σατραγὰλ βασιλεὺς σκυθῶν.*

This Scythiſme or Idolatrous worship [m] began after the Flood, and endured a long time in the world, even to *Abraham*. It consisted of foure things. First, the Altar. Secondly, Bowing. Thirdly, Offering of incense. Fourthly, the Drink offering. m *Epiph. contra. hæreſ.* 3 *lib.* 1.

The worship of God was this second period in *Noahs* family, and in his sonne *Sems* posterity.

Noahs family was directed all this time, by the precepts given by God to him.

n *Targ.Jon.* 2. Ruth, *Hæc sunt verba. Decem sunt præcepta, sicut sunt decem membra radicalia.* 1 Cor. 2. *Aurig.* 3. Os. 4. *Cerebrum.* 5. *Manus.* 6. *Femur.* 7. *Pædus circumcisionis.* 8. *Pedes.* 9. *Oculus.* 10. *Renes. Deinde septem præcepta quæ præcepit filijs Noah. Iudicium, Benedictio, &c. Shindler. Pentag.*

The seven[n] precepts given to *Noah* were these. First, Iudgement. Secondly, Blessing, which was onely to blesse the true God. Thirdly, that they should abstaine from strange worship (that is) from Idolatry. Fourthly, that they should not uncover nakednesse, (that is) to abstaine from incest and filthy lusts. Fiftly, from shedding of blood. Sixtly, from rapines. Seventhly, *Ne membrum de vivo* (that is) that they should not pull a member from a living creature.

The Apostles have reference to those precepts, when they commanded the Gentiles, *to abstaine from strangled, from fornication and Idols: Act.* 15. 29. Because these were most anciently forbidden, and the *Iewes* respected them most, as delivered from *Noah* unto them: the Gentiles are commanded to abstaine from them, untill perfect vnity were made up betwixt them and the Iewes: for (*Moses is read in their Synagogues unto this day. Act.* 15, 21.) They professe the ceremoniall Law as yet, therefore the Gentiles shall abstaine from those, for giving offence to the Iewes. But when the[o] Councell of *Orleans* afterward commanded abstinence from blood, because the Apostles forbade it; it was not well concluded, *Nam quod ambulatorium est in lege, perit*: That which hath no establishment in the Law perisheth.

o *Concil. Aurel. 6. Can. 2*

Canon. 3 Ἰουδαισμός.

Ἰουδαισμός, or Iudaisme was that sort of false worship, which the Iewes devised contrary to the revealed will of God, first to *Abraham*, secondly to *Moses*; thirdly, to the Prophets.

Canon.

When God entered into covenant with the people, he would onely be worshipped.

Confir.

Exod. 20. 3. *Ye shall have no other Gods but me.*

Illust.

Here is commanded, first, that ye shall have a God. Secondly, ye shall have me for your God. Thirdly, ye shall

shall have me onely for your God. Fourthly, ye shall have me alwayes for your God.

Ye shall have a God. This proposition condemneth the Barbarian, who liveth without the knowledge of the true God. 1

Ye shall have me for your God. As this proposition iustifieth the Iew and Proselyte, so it condemneth all heresie and schisme of the Sadduce, the Pharise, and Essæan, this was Iudaisme properly. 2

I. It cõdemnes the Sadduces who denyed the immortality of the soule, that there were no Spirits nor[p] Angels. They denied the Scriptures, except *Moses*. *Non agnoscunt seculum nisi præsens* (that is) they acknowledged not a time to come, when there shall be a Resurrection; when as Christ saith, *Mat.* 12.31. *Neither in this life, nor in the life to come.* Therfore by the Iews they were call *Menaim, vel probrosi*, contentious, or calumnious.[q] *Gabia* the sonne of *Pesisa* reasoneth against the Sadduces thus. *Si quod non fuit, id fuit. Ergo quod fuit, erit*: that is, *If that which was not, was. Therefore that which was, shall be.* He meant if God created the world of nothing, and made it, may he not make our bodies of something againe?

[p] *Orig. contra Cels.*

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[q] *Talm. Phesicta.*

II. The Pharises were a sect so called, because they separated themselves from other, by an hypocriticall kind of service and outwad shew.[r] *Drusius* maketh mention of seaven sorts of them, but there are onely foure usually made mention of.

[r] *Drus. in Elench. tribar*

1. The Pharise of *Praise*, that did all, that he might be seene of men; of those Christ speakes. *Mat.* 6.22. *They blew their Trumpets, when they gave Almes, that they might be seene of men.*

2. The Pharise who saith: (*what is it that I have not done* (as if he should say:) *I have done that which the Law commands, and more.* Such a Pharisie was the young man in the Gospell: *Mat.* 19.20. *All these have I kept from my*

youth. Such are the new Pharises who say, they have workes of supererogation: and as the old Pharses had their *auctarium legis*;* so have they good workes to spare to others.

3. The [f] Pharise of *blood*, who knockt his head against the wall, so that the blood came: they carried thornes in their cloathes, and spred thornes in their beds, that they might sleepe the lesse, and attend their praiers the more. Such are the new Pharises, the pœnitentiaries, who whip themselves vntill the blood come downe.

4. The [t] Pharise of *feare*, who abstained from doing evill onely, *formidine pœnæ*, for feare of punishment.

5. The Pharise of love who obeyed the Law for love of vertue.

6. The Pharise of gaine, who tooke any thing in hand to benefit themselves.

7 The devoted Pharise, that looked onely downeward and never upward nor on any side, because he wore a great mortar on his head.

III. The Essæans were the off-scouring of those Pharises, their Religion was, *Col.* 2. 21. *Taste not, touch not, handle not.*[u] They would be more precise then the Pharises, they would suffer no man to touch them, they said, *Stand farre from me, for I am more holy then thou.* They dwelt by themselves without Ierusalem: they eate nothing but roots, they dranke no wine.[x] *Handle not, tangere* here is *tangere ad edendum.* So *Gen.* 3. 3. *Levit.* 21. *Ye shall touch no holy thing*, that is, yee shall not touch to eate it. So 2 *Cor.* 6. 17. *Touch none uncleane thing.*

Ye shall have me onely for your God.

This proposition condemneth the Samaritane or Cuttæan, who worshipped both a true God, and the Idols of the land; this was called by [*] *Epiphanius Samaritismus*, composed of Iudaisme and Paganisme.

Ye shall have me alwayes for your God.

This

* Additions to the Law.

[f] *Epiph. adverf. hæref. lib.* 1.

[t] *Druf in Elench. tribar.*

[u] *Full. Miscel.*

[x] *R. Salom. in Gen.*

3

[*] *Epiph. contra hæref.*

4.

This proposition condemneth the Aramite; the Iewes called him the Aramite, who fell backe from the worship of the true God, he whose Father was a Iew, and his mother an Egyptian (*Levit.* 24.25.27.) falling from the truth. *Y Targum* translates him *Arami*, So *Gal.* 3.28. the *Gracian*, the Syrian translates it *Aramija*. Such Apostates was *Terah*, the father of *Abraham*, *Labau*, & other such Aramites [z]. And afterwards the Gadarens, who made defection from the truth. They were called *Kupharim*, Apostates, and there were two sorts of them, * *Mumerim Voluntarij*, or * *Meshomad coacti*, Voluntary or compeld.

y Targ. Ionathan in Gen.

z Iosephus. Drus. in Deuch.

* ἑκὼν.

The true worship of God now continued first in *Abrahams* family, then with the Patriarkes, then with the Iudges, then in the Temple, and so to Christ.

* στυγμὸς.

Ελληνισμὸς, or *Graecisme*, is that false worship which is opposite to the truth, revealed by Christ and his Apostles.

Canon. * ἑλληνισμὸς.

When Christ entred into covenant with his Elect, he would onely be worshipped.

Canon.

This is Life eternall to know thee onely to be God, and whom thou hast sent Iesus Christ. Ioh. 17.3.

Confir:

Here is commanded: First, that ye shall have a Christ. Secondly, yee shall have me for your Christ. Thirdly, yee shall have me onely for your Christ. Fourthly yee shall have me alwayes for your Christ.

Illust.

Ye shall have a Christ. This proposition condemnes the Pagans who knew not a Christ. 1.

Ye shall have me for your Christ. This proposition condemnes the Iewes, who acknowledge not Iesus the Son of *Mary*, to be their Christ; so the Heretickes, who set themselves against His natures, person, union, and distinction of natures. 2

The Iewes reject Iesus the Sonne of *Mary*, to be their Christ.

Canon.

They expect *Elias Tishbites*, to be the fore-runner of Christ,

Illust. 1

Christ; and they have a Proverbe, when they cannot resolve any hard question to their Schollers, they say, *Tishbi solvet nodos. when Elias Tishbites shall come, he will resolve all doubts.* But this will be as we say, *Ad græcas calendas*, for *Elias is already come, and they have done to him what they pleased. Mat.* 17. 12.

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Solvet nodos, & quæstiones. Talmud sapissime.

2 They looke for a glorious kingdome, when he comes; *When wilt thou restore the kingdome to Israel? Act.* 1. 6.

3 They raile against the person of Christ, calling him that hanged God: so they call him crucified, *stamen, and subtemen, Levit.* 13. 52. the woofe and the warpe, because these two make the figure of the crosse.

4 Against his righteousnesse; *They seeke to be iustified by their owne workes: Rom.* 10. 23. And these latter Iewes being asked whether they beleeve to be saved by Christs righteousnesse or not, answere, [a] That every Foxe must pay his owne skinne to the fleaer.

a *Buxtorf. Synagog.*

5 Against the Christians, who are called after his name, They call them (*goïm*) the abominable Nation: they call the Turkes Ismaelites, the Moores *Cushim*, but us Christians in despite *goïm*.

Canon. The Heretickes, who impugne Christ natures, or his Person, they acknowledge not Christ for their Christ.

2 *Illust.* There were foure principall Heretickes. First, *Arius*. Secondly, *Appollinaris*. Thirdly, *Nestorius*. Fourthly, *Eutyches*. They were condemned in foure Councels, in Neece, Constantinople, Ephesus, and Chalcedon, by foure words, ἀληθως, *truely*, τελειως, *perfectly*, ἀδιαιρετως, *indivisibiliter, indivisibly*, ἀσυγχυτως, *incompositè, incomposedly*; they denied his Godhead, his Manhood, union of both, and distinction of both.

The Heretiks, who set themselves against His offices, they deny Christ to be their Christ, as the Papists doe.

1 They deny his Kingly office, they ascribe power to the Pope to give lawes to binde the conscience immediately,

diately, *When there is but one Law-giver. Iam.* 4. 12.

His Prieſtly office, offering dayly a ſacrifice for the quicke and the dead. 2

His Propheticall office, when they take upon them to ſupply the defects of the Scriptures (as they call them) by traditions. 3

Thou ſhalt have me onely for thy Chriſt. This propoſition fights againſt the Church of Rome, for they ſeeke to be juſtified by their owne righteouſneſſe, and the righteouſneſſe of Chriſt. They hold that Chriſts righteouſneſſe merits, and our workes ſhould merite. And [b] *Bellarmine* ſayes, *Opera Sanctorum tincta ſanguine Chriſti merentur*, that is, the workes of the Saints dipped in the blood of Chriſt doe merite. 3

[b] *Bellarm. de Iuſtif.*

Becauſe they beleeved not the truth, he gave them up to beleeve * *That lye. 2 Theſſ.* 2. 16. To teach us that Popery is nothing but a maſſe of errors, which make up one great lye againſt His natures, perſon, offices and righteouſneſſe.

* τὸ ψεῦδος.

Ye ſhall have me alwayes for your Chriſt. The Apoſtates, who fall away from the knowne truth, have him not alwayes for their Chriſt. 4

There are ſundry degrees of theſe Apoſtates, but the greateſt is, when *toti in toto & totaliter excidunt*; *ſuch a one was *Iulian* the Apoſtate, ſuch a one in Spaniſh is called *runnigado*.

When totally they fall away.

* παραβάτην Græci reddunt.

Chriſtianiſme, is that true worſhip, oppoſite to this *Græciſme*, it is onely found in the true Orthodoxe Chriſtian Church, not in the Synagogue of Sathan, or antichriſtian Church.

CHAP.

Chap. III.

Of the language which the Fathers spake in the first Period of time, vntill the confusion of Babel.

Canon. THE language which the Fathers spake from the creation to the confusion of *Babel*, was the Hebrew tongue.

Conf. The imposition of the first names, shewes it to bee the Hebrew tongue, as *Adam*, becaus he was taken out of the *earth*. So *Chava* signifies *living*, becaus shee was the *mother of all living*. So *Seth* one *put*, becaus *Seth* was *put* in place of his brother *Abel*. So *Peleg*, *devision*, becaus the Countries were divided in his time. [c] So the names of places shew, the first imposition of names to have beene Hebrew, as *Babel*, *Sinhar*, *Ninivy* and such. So all antiquity is of this judgement.

c *Ioseph. l. contra Appionem. Euseb. de Prepar. Evangelica. Cyril. l. 1. contra Iulianum.*

1. This tongue was called *the Hebrew tongue*, after the confusion of *Babel*, from *Heber*.

d *August. de Civitate Dei, lib. 16. cap. 11. tom. 5.* Esay 19.18.

2. [d] It was called the language of Canaan, becaus the people of God spake this tongue in Canaan, not that they learned it of the Canaanites: for if the Lord would not have them to speake the language of *Ashdod*; *Neh.* 13.23.24.25. *Deut.* 7.2.3.4.5. farre lesse would he have the to learne the language of the Canaanites, who were accursed of God. So 2 *Chron.* 20. He blames them for counterfeiting the Ammonites in their speech, who were of *Ammon*, as these of *Ashdod* were.

Obiect. *Obiect.* But it may be sayd, that many of the ancient names of Townes and places in Canaan, were Hebrew names before *Abraham* came there, as we may see in the Booke of *Genesis* and *Iosua*.

Answ. *Answ.* Although these names be Hebrew, yet we deny that they were imposed by the Canaanites, but by the Hebrews when they came to Canaan. *Laban* the Syrian called

called the hill *Iegar Sahadutha, a heape of witnesses, Gen* 31. 47. but *Iacob* in Hebrew, changed the name of it, and called it *Galeed, a watch Tower.* So yee see the names might be changed from the Canaanitish into the Hebrew language.

3. This tongue was called the Iewish tongue, (*Speake to us in the Iewish tongue, 2 King.* 18. 26) from the Patriarch *Iudah.*

In this tongue God spake to the Patriarches, in this tongue the Angels spake to men, in this tongue the Prophets wrote the old Testament. This tongue was kept still in the Church in the purity from *Sem* to *Arphaxad*, from *Arphaxad*, to *Peleg*; This tongue was not a punishment of sinne, as other languages were, [e] *Alij propter peccatum voces dissonas habuerunt*, other people for their sinne had their languages confused, but the Church retained her language in purity not partaking with the rest in their presumption at *Babel.* All other tongues to the Church were but *lingua subsannationis, a tongue of scorne, Psalm.* 114. 1. Because they were but as *Barbarians* unto them, they were *populus peregrini sermonis.* The Chaldy Paraphrast translates it, *Barbari sermonis, a Barbarous speech.*

Vt data est lex in lingua sancta, ita creatus fuit Mundus in lingua sancta. Talm. Ieruſ.

e *Aug. lib.* 16. *cap.* 11. *tom.* 5.

Of the Languages spoken in the three last periods.

THe whole world was of one Language for the space of two thousands.

Canon.

Gen. 11. 1. *The whole earth was of one lip and of one word.*

Confir. Illust.

After that the Arke rested upon mount *Ararat* in *Assyria*, the posterity of *Noah* came westward to the plaines of *Shinear*, where they consulted how they might dwell together and not to goe people the earth (which was contrary to the Lords appointment, *who divided to all nations their inheritance, Deut.* 32. 8. that they might repleniſh

pleniſh the earth.) Therefore they adviſe to build a houſe in the plaines of *Shinear* to dwell ſtill together, and this was the originall of the *Aſſyrian* monarchie, which began in *Nimrod, who was the mighty hunter* (of men) *before the Lord*; therefore it is ſaid, *Gen.* 10. 10. that, *the beginning of his kingdome was Babel, Erech, Accad, and Calneh, in the Land of Shinear*; and 1 *Chron.* 1. 10. It is ſaid *He began to be mighty upon the earth*, hee went forth to *Aſſur* or *Aſſyria* to enlarge his dominions, and builded *Ninive*, and *Rehoboth* and *Calah*; it is not properly tranſlated that *Aſſur* went forth of that land and builded *Ninive*. After he was dead he was called *Belus* or *Saturnus*, and honored as a God among the *Babylonians*, ſo that he was both the originall of the monarchie and idolatrie, which in time became a ſnare to the children of *Iſrael*.

But the Lord to ſcatter this deviſe of *Noahs* poſterity, while as they were building, made a confuſion of their language, where as they had but one language before this building, he gave to every one a ſeverall language, and none knowing what one another ſaid, they were forced to leave worke, and to ſcatter themſelves upon the face of the earth.

So. ex Menahem on Gen. 11.

Epiphanius ſaith, there were ſeventy men at this building, and every one ſpake a ſeverall language, whereupon he gathers that there are ſeventy *maternall* tongues in the world, although their *propagines* or branches, and *dialects* or proprietie of ſpeech according to divers nations be infinite; the Greeke writers call theſe that were the originall of their languages *meropes, quaſi diviſi in Linguis*.

In this diviſion, the firſt originall Language (the Hebrew) remained pure without any mixture of the other tongues, it is the *Metropolis* of all Languages, for all borrow of it, but it borrowes from none; they have ſome affinity with it, but it hath none with them, nor they among

among themselves. Therefore after the Hebrew wee must marke who are properly mother tongues, who are branches of these mother tongues, and what are the divers dialects of every branch, and first what a maternall tongue is.

Canon. 1.

A [f] *maternall* or mother tongue, was originally imposed: and was that tongue, which was not derived of another, and it differeth from a derived tongue, and a dialect.

f *Lingua materna.* Varro de Ling. Lat.

A [g] *propago* or derived tongue, is that tongue which is derived from a *Maternall* tongue, either by addition, detraction, or interchange of letters, words, or accents.

Canon. 2. *Propago.*

The *Syrian*, was the first derived tongue from the *Hebrew* the *Maternall* tongue. Secondly, the *Chaldy*, Thirdly, the *Phœnician*. Fourthly, the *Arabicke*, which was also called *Kedarena*, the tongue of *Kedar*.

g *Scaliger in Opuscul. his Epist.*

Some [h] tongues are derived from those againe, as from the *Phœnician* tongue, the *Punicke* or *Carthaginian* tongue.

Canon.

h *Aug. tom. 9. tract. in Evang. Ioan. 1. Cognat. sunt Linguatica, Hebraica, Syriaca & punica.*

Here wee muste marke a difference betwixt *tradux lingua*, a derived tongue, either mediately or immediately, and a borrowed tongue: for languages borrow one of another, words which are not derived one of another.

Kir in the Hebrew is called a *Citty*, but *Kirija* in the *Syriack* and *Phœnician* tongue, is called also a *Citty*; hence commeth *Carthago* in the *Punicke* tongue, of the second derivation or *propago propaginis*; but *Vologe sokarta* a *Parthian* word, a Citty set upon *Volga*; here it is not a derived word (for the *Parthian* tongue is a mother tongue) but onely a borrowed word; so *Tigranokarta* a *Citty* built by *Tigranes*, it is an *Armenian* word, which is a mother tongue, and therefore onely borrowed.

1 *Example.*

Tradux lingua. A borrowed tongue.

Abib in the Hebrew tongue, is called *spica virens*, a *greene head of corne*, *Exod.* 9. 31. from hence is derived, *Abub*,

2 *Example.*

Chald. Abul.

Abub, a whistle in the *Chaldy*, but *Ambub* in the Latine tongue,[i] *Ambubaiarum collegia, companies of Minstrils playing upon whistles*. Here it is not derived but borrowed, for the Latine tongue is not a derived tongue, but a mother tongue.

i *Horat. lib. 1. Epist.*

Canon.

In a mother tongue, we aske[k] *cur hoc est?* why is this? for it gives the reason, why the name was so imposed; but in the derived tongue, we aske *unde hoc est?* from whence is this? And therefore many Etymologists are very impertinent, who seeke the reason of the names, out of derived tongues, and not out of the mother tongue.

k *Scaliger Conject. in Varro.*

1. *Exemple.*

This word[l] *Satyr*, many verball Grammatists labour to derive from the Greeke σατὴ *titillatio, quia proni ad venerem, lecherous*; but we must derive it from the first *Maternall* tongue, the *Hebrew* word *Shagnar*. *Levit.* 17. 1. *Ye shall not offer your children* Leshegnirim, *to the hairy ones*, that is, [m] to the Devils, who appeared in the likenesse of hairy Goates, and therfore were called *Satyres* by some small interchange: This* was some of the Fathers faults, who derived Hebrew words from Greeke, as *pescha*, from πάσχω *patior*, to suffer, so *Iesus* from ἰάω *sano*, to cure: so *kephas* from κεφαλὴ. So *Plutarches* fault, who derived Sabboth from σαββάζειν, *Bacchanari*.

l *Nat. Comes.*

m *Ambros. Nazian. Lactan.*

* *Causab. contra Baron.*

Canon.

The mother tongue gives the reason of the imposition of the name as being naturall: the derived tongue is but imposed *ex arbitrio*, at the pleasure of the imposer, and oftentimes by chance; but it never expresses the nature of the thing. [n] *Varro* expresses the matter by this example. An *Athenian* bought from *Artemidorus* (who dwelt in *Ephesus* a City of *Ionia*) a slave: he brings him home to *Athens*, but knowes not his name; whether he shall call him *Ion* from his Countrey, or *Ephesius* from the City where he dwelt, or *Artemon* from his master whom he served: hee may call him any of these at his pleasure,

n *Lib. 7. de Lingua Lat.*

pleasure, but yet none of these names shewes the reason of the first imposition, as when the name was imposed to *Ephesus*, *Artemidorus*, &c.

Canon 3 *Dialectus.*

A dialect is that speech, which differeth from the *Maternall* tongue onely in pronunciation, and change of some Vowels and Consonants, in divers words of that language.

Illust.

The dialects in the Hebrew, were first the *Hierosolymitane*, as *Act.* 1. τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, in their owne language, *Act.* 1. 19. they pronounced *akeldama*, others said *aceldama*, so the lisping *Ephraimites* said *Sibboleth*; they of *Beniamin* said *Shibboleth*, *Iudg.* 12: So the *Galilæans*, had their dialect; for *Peter* was knowne to be a Galilæan by his speech, *Mat.* 14. 70.

C A

A COROLARIE,
Of the *Maternall* Tongues in *Europe*.

Psal. 117. *Of all kindreds, tongues, and Nations, Praise the Lord.*
Acts 10. *God is not an accepter of Persons, so, neither of Tongues.*

CHAP. IV.

How God revealed himselfe extraordinarily to his servants.

IN these Idolatrous periods the Lord revealed himselfe to these who were his servants, eyther extraordinarily without all meanes, or ordinarily by meanes.

He revealed himselfe extraordinarily foure manner of wayes, *Heb.* 1. 1. *God who at sundry times and divers manners spake in times past unto the Fathers by the Prophets.*

Canon.
Confir.
Illust.

These words the Apostle borrowes out of *Hos.* 8. 12. *I have written to him the great things of my Law*; in the Hebrew it is *Rabbe*, which words the Apostle paraphrastically interprets by two Greeke words πολυμέρως καὶ πολυτρόπως, the first signifieth *copiously* as having many figures; the other magnificently or amply many wayes, but hee hath spoken more copiously and magnificently by his sonne Christ; these two words are conjoyned both together, *Hos.* 12. 10. *I have spoken by the Prophets, and I have multiplyed* * *visions and similitudes by the hands of the Prophets*, That is, I have revealed my divine mysteries by many and excellent visions, which was otherwayes in the dayes of *Eli* when the Word of the Lord was pretious, that is, rare, where there was neyther prophecy by word, vision, or similitude.

pro רבו
רבי
הרביתי

The Lord revealed him copiously, and by way of excellency foure divers wayes, first by prophesy, secondly by *ruah hakkodesh*, thirdly, by *Urim ve Thummim*; fourthly, by *bath-col*.

R. D. Kimchi præfat. in lib. Psal.

First, the Lord revealed himselfe by prophesie. In a Prophet of God there are foure conditions required; first in his naturall faculties; secondly, the illumination of those faculties, called *influxus propheticus*, thirdly, the impresse of formes in these faculties; fourthly, sensible signes.

Propheſies are manifeſted to three principall faculties, ſenſe, imagination, and underſtanding, that they be fitted and prepared for it; for theſe three are the ſubjects in which God workes.

Theſe three muſt be illuſtrate or illuminate by heavenly light and filled with the holy Spirit.

This illuſtration begets the impreſſion of ſenſible, imginary, and intellectuall formes; the firſt formes are ſymbolicall, the ſecond ſpirituall or myſticall, and the third anagogicall.

The externall and ſenſible ſignes which muſt repreſent theſe formes to the ſenſe and imagination (for all the formes in the underſtanding are intellectuall;) if they be apparent to the eyes, then they repreſent ſomething, as the cloud, the rocke, the red ſea; as when *Abraham* ſaw Chriſts day in the Ram he rejoyced, *Joh.* 8. 56. So when *Moſes* ſaw in the burning buſh, the affliction of the *Iſraelits*, *Exod.* 3. If they be heard by the eares as voyces, as *Elias* heard the Lord upon mount *Carmel* in a ſoft ſtill voyce, or they are ſuch voyces that have a ſimilitude with the things we are ſpeaking of, and ſuch are parables.

If theſe formes be repreſented to the Imagination, then a man is eyther ſleeping, waking, or in a trance. If they be ſleeping, then it is a propheſie by dreames, ſuch were *Ioſephs* dreames and *Pharaos*, and *Nebuchadnezzars*; If a man be waking then it is called a viſion, and the Prophets are called *Seers*, ſuch were *Ieremies* two viſions of the ſeething pot, and Almond rod looking towards the North. If a man be in a trance then it is called an extaſie, ſuch was *Ezekiels*, *Daniels*, *Peters*, *Pauls*, and *Iohns*.

If the viſion be intellectuall, then the formes muſt alſo be intellectuall, without relation to any corporall or imaginary forme, when the Lord comes by his Spirit immediatly and informes the underſtanding. Thus hee

ſhewes

shewes to *Esay* the incarnation of the Word, *Esa.7.* So Christs marriage with his Church, to *David*, *Psal.45.* and his kingly and priestly Office, *Psal.110.* This vision comes neerest to that sight we shall have in glory, which onely *Moses* is said to have under the Old Testament, for the Lord is said to speake to him face to face, *panim be panim*, *Exod.33.11.* but he is said to speake to the people *panim el panim*, as implying a different sort of revelation, *Num.12.8.* he spake mouth to mouth with him, *Deut.34.10.* a speciall priviledge that *Moses* had above the rest. Firſt, he spake not with him *mediante Angelo*, as he did to many others; thus *Ioseph* spake to his brethren mouth to mouth, that is, without any interpreter, *Gen.45.12.* Secondly, as the Lord spake not to him mediatly by an Angel, so neyther by any forme or similitude, *Num.12.8. and the similitude of the Lord shall he behold*, as if he should say, there was no parable there as other Prophets saw, but he saw his owne Creator immediatly, so farre forth as he was able to comprehend. Thirdly, other Prophets were affraid and troubled, and faint, as *Daniel* and *Ezekiel*; but *Moses* was not so, but he spake to the Lord as a man speaketh with his friend, *Exod.33.11.* as a man is not troubled to heare his friend speake, so neyther was *Moses* when he heard the Lord.

פנים בפנים
פנים אל פנים

Seeing *Moses* was so familiar with the Lord, whether might he propheſie when he list? *Quest.*

The Iewes say, when he listed he was cloathed, and propheſie came upon him, neither needed he to prepare himselfe, but stood alwayes prepared, as the Angels in their ministry, and therefore hee propheſied at all times: but this cannot be, *non habuit prophetiam per habitum*, for oftentimes he went to consult with the Lord; if the habite had beene upon him he would have answered any thing immediatly; and although he propheſied *Anſ.*

not alwayes, yet he remained still a Prophet; where we may marke a difference betweene *prophetia permanens* and *momentanea*, as *Num.* 11. *prophetarunt & non addiderunt*, that is, *they propheſied that day onely*. So *Deut.* 5. 22. *he ſpake the ten words & added no more*: ſuch was the gift of *Saul*, 1 *Sam.* 10. 6. *Saul propheſied all that day and all that night*, but he continued not in his propheſie, it was onely a temporary gift, given for the confirmation of his office. *Gen.* 8. 12. it is ſaid of the Dove, *non addidit redire*, ſhee returned not againe; ſuch was the propheſie of the Seventy Elders, their propheſie was onely but for the time.

The viſion by ſenſe is not properly a propheſie but a viſion, for a propheſie ever involves ſome obſcurity: the intellectuall propheſie is not properly a viſion, but an oracle or illuſtration of the minde; therefore the viſions repreſented to the imagination are properly called propheſies.

The imaginary viſions are of three ſorts. Firſt, of true things which are or may be, as *Zach.* 3. 2. he ſeeth *Ieſua* the High Prieſt accuſed and *Satan* ſtanding at his right hand. Secondly, of things which are not but may be, *Dan.* 4. *Nebuchadnezzar* ſaw a tree cutte, and ſo that image of the foure mettles. Thirdly, of ſuch things as neither are, were, nor can be, ſuch was *Daniels* viſion of theſe monſtrous beaſts, *Dan.* 7. and theſe monſters in *Revel.*

In all theſe three God workes ſome ſupernaturall thing in his Prophets, but in a different manner: therefore he is *minus propheta*, that ſees onely the image of naturall things, but underſtands no more; he is *magis propheta* that ſees them not but underſtands them, as *Daniel* when he expounded *Nebuchadnezzars* dreame; but he is *maximus propheta*, that excells in both as he underſtands the things repreſented by the ſimilitudes. Therefore the Angel,

Ezek.

*Ezek.*40.4. saith, *Sonne of man, behold with thine eyes, and heare with thine eares, and set thine heart upon all that I shall shew thee.*

Seeing these that prophesied in a trance, had their revelation into the imagination, what was that prophecy inspired into them? *Quest.*

The revelations given to the Prophets were done foure waies. First, by illapse of the spirit, illuminating the understanding. Secondly, by impression of intellectuall formes. Thirdly, by impression or setting in order the imaginary formes. Fourthly, by expressing of some sensible formes. In the first, second, and fourth kinds, there can be no abstraction of the senses; therefore it must onely bee in respect of the imaginary formes that make a distraction of the senses, and this is properly an extasie; example of this we may see in *Daniel* where he was affraid, troubled, and faint in respect of the vision. *Ans.*

But the prophesie which is onely intellectuall and free from all sensible or imaginary formes, is most excellent and comes neareſt to that knowledge which wee shall have of God in glory; for it is a mids betwixt the knowledge of faith & the knowledge in glory, for it shewes the vision to the minde without all meanes, as the prophesie which is shewed to the imagination is a meane betwixt the intellectuall and that which we have by sense, as *Iacob* saw a ladder in his dreame.

The prophesies of the Prophets are like the *Egyptians* hieroglyphicks expressed by holy Characters. Therefore to know the true meaning of the Prophets we must doe two things. First, by his words to search out the *Idea* of the vision, which the Prophet had revealed to him in his imagination. Secondly, when we have found out the true image of the *Idea*, to find out the true signification thereof. It is a very hard thing to finde out the second, as we may see in *Daniels* beasts and these in the

revelation; but where the speech is concise and short, the first is as hard, yet the second can never be understood without the first, for no man can draw the picture of *Alexanders* face which he never saw, unlesse by the history we doe conceive the lineaments of his face, and understand the figure of his body in our minde; so it is concerning these visions, therefore it is said, *Dan.*10.1. *intelligentia opus est.*

רוח הקרש

Secondly, the Lord revealed himselfe by *ruah hakkodesh*, when he inspired his servants with the holy Spirit it was equall with that vision which is called intellectuall, but yet with this difference, these that were Prophets continued still Prophets, and they were set apart by God for that office so long as they lived: but these who were θεοπνευστοι inspired by the Spirit, did not continue still in that calling, but spake by the Spirit as the Lord pleased to move them; for *David* was a King, and *Daniel* a Courtier, and *Iob* a Prince, and *Salomon* was given to *Idolatrie*, therefore not alwaies inspired. Yet it agrees with prophesie which is intellectuall, in this, that as the Lord illuminated the Prophets what to speake, so in this they did not so much speake by the holy Spirit, as the holy Spirit spake in them himselfe, as *Mark.*12.36. *David* said by the holy Spirit, the Syriack hath it in the holy Spirit, as if the spirit were speaking in him; therefore the Spirit is sometimes said to bee in him, and sometobe upon a man, sometimes to stay upon him, sometimes to dwell in him; therefore the Spirit of the Lord comming upon a man or dwelling in him, is called the hand of the Lord, *Ezek.* 1, 3. *The hand of the Lord was upon him*, so *Ezek.*2.2. and 11.5. sometimes it is called the finger of God, *Matth.*12. sometimes a Cloake, for *Elisha* was consecrate by *Elias* Cloake cast upon him, 1 *King.*16.19, therefore Christ *Luk.*24.49. bids the Apostles stay still in the City till they

they were clothed with vertue from above.

אורים ותמים

Thirdly, the Lord revealed himselfe by *Vrim* and *Thummim*, and these are alwayes joyned together except onely in two places of Scripture, *Exod.*17.21. and 1 *Sam.*28.8. This revelation was different from the former two, for by this the high Priest did not propheſie, but when he had put on this breast-plate, it was a signe to him that God would answer these doubts which hee was to aske of him; therefore it is called the breast-plate of judgement, becauſe the Lord gave judgement to his people in their doubtfull caſes.

Vrim and *Thummim* were not the twelve ſtones ſet in the breaſt plate, as *R. D. Kimchi* holdeth, neither were they two words in the breast-plate ingraven in the ſame, as *holineſſe to the Lord* was written in the plate of Gold, and ſet upon the High Prieſts forehead, as other of the Iewes hold: but they ſeeme rather to bee two pretious ſtones given by the Lord himſelfe to bee ſet into the breaſtplate, therefore in the Scripture they are ſet downe, *Exod.*28. with the demonſtrative particle, *He*, to ſhew the excellency of them by the reſt, therefore the Lord ſaith not, thou ſhalt make *Vrim* and *Thummim*, as he had ſaid of the reſt of the breaſtplate, but he ſaith, thou ſhalt put in the *Vrim* and *Thummim*. *R. Bechai.*

The manner how the Lord revealed himſelfe by *Vrim* and *Thummim* is not expreſly ſet downe in the Scripture, therefore the true meaning thereof is hard to bee taken up; for *Ioſephus* in his third booke of Antiquities ſayes when they were to goe to battle, the Prieſt did put his Ephod upon him, if the ſtones did ſhine then they were to march forward, but if they did not ſhine then they were to ſtay: but this ſeemes not to have beene a ſufficient way to have directed them in other caſes, neither were there ſo many letters in the breaſtplate to expreſſe the whole anſwer which the Prieſt was to give; as for ex-

example, when *David* enquired of the Lord by *Abiathar* the High Priest, 2 *Sam.* 5. 23. whether he should goe up against the Philistins, the Lord answered, *Thou shalt not goe up, but fetch a compasse behind them, and come upon them over against the mulberrie trees, &c.* The stones could not have manifested all these things to them, and there wanted foure letters in the Alphabet to expesse the words.

The manner then how the Lord did reveale himselfe to the High Priest was this; when the Priest had put on his Breastplate, it was but a signe to him that the Lord was to inspire him what to answer, for as *Samsons* haire was a signe to him, that the Lord would continue his strength with him as long as he kept his hayre, *Samsons* strength was not in his hayre as in the cause or in the subject, but onely as in the signe; and as the Apostles garments and shaddowes were but signes of their power that they had in healing miraculously: so *Vrim* and *Thummim* was but a signe, that so long as hee had it on him, the Lord would answer him.

בת קול

The fourth sort of revelation was by *Bath col*, the echo of a voyce: the originall word, *kol*, in the Scriptures when the name of God is joyned with it, it signifieth Thunder, *Psal.* 29. the voyce of God maketh the Hindes to calve. So when God was to reveale his will to his people, he made Thunder as his Trumpet to sound before he gave out his decrees, as *Exod.* 19. when the Law was given. So *Iohn* 12. there came a voyce from heaven, whereupon the people when they heard it said it was thunder, others said it was an Angell: So *Mark.* 3. 17. the two sonnes of *Zebedeus* were called *Boanerges* the sonnes of thunder; therefore alwaies where the thunder was heard it was a token of Gods presence, *Psal.* 81. 8. *I heard thee in the secret of the Thunder*, that is, in the secret of my glory. With the thunder was alwaies a voyce joyned with it, and this was called *bath-col*, *filia vocis* the daughter

daughter or echo of the thunder. Such a sort of revelation was that which *Elijah* had, 1 *King.* 19. 11. when there came first a strong winde, and rent the mountaines and rockes; after the winde an Earthquake, and after that fire, and last came a still small voyce, and this was *bath-col* Gods revelation to him. So *Matth.* 17. 5. there came a voyce from heaven, in the Syriack it is *filia vocis*. Thus is understood that which *Eliphaz* said, *Iob.* 4. 16. that after the vision there was silence, and he heard a voyce; in the originall it is, *vox in silentio*. So that when the Thunder came alone, it was called *col*, when the voyce came after the thunder, it was called *bath-col*.

The Lord withdrew all these sorts of revelations from his people peece by peece, that they might cleave to the Law of God, *Mal.* 4. 4. and looke to Iesus Christ, whom in the last dayes they should onely heare: So that by this meanes they might come to the right understanding of his will.

And thus much for the extraordinary meanes whereby God revealed himselfe to his people.

THE

THE FIRST BOOKE OF THE CHRISTIAN *SYNAGOGVE*, CONTAINING The ordinary meanes to come *by the sense of the Scripture.*

CHAP. I.

Of the ordinary meanes whereby God revealed himselfe to his People.

IN the Introduction to the Book, we have spoken how GOD revealed himselfe extraordinarily to his people without meanes: It followeth then, that in the beginning of this Booke, wee shew how God reveales himselfe ordinarily, and with meanes.

The ordinary way whereby God reveales himselfe to his people, is by the Scriptures. *Canon.*

Iohn 5. 39. Search the Scriptures, for they testifie of me. *Conf.*

Psal.

*Psal.*19.1. *The heavens declare the glory of God*, but the Scriptures declare onely the will of God.

In the Scriptures there are three things to be considered. First, the Languages in which they were written. Secondly, the sealing up of these books into the Canon that his penmen wrote, when they were immediatly inspired by God. Thirdly, the helps and meanes that God hath ordained to come to the right Sense of the Scriptures.

In what language the Bookes of the Old and New Testament were written.

Canon. GOD sanctified two languages, the Hebrew and the Greeke, for the Old and New Testament.

Illust. God the Father sanctified these two languages, when his Secretaries wrote the holy Scriptures. God the Son upon the Crosse, sanctified three languages; the Hebrew, Greeke, and Latine: the Hebrew *propter legem*, for the Law, because the Oracles of God were written in Hebrew: in Greeke *propter sapientiam*, for wisedome, because the wisedome of the Heathen and their Lawes were written in Greeke; in Latine *propter imperium* for Empire, because now the Romane Empire was flourishing. God the holy Ghost in the Pentecost, sanctified all Languages.

Hugo Cardinalis.

Canon. God made choice of the Hebrew tongue for to write the Old Testament into it.

Illust. There are sundry places of Scripture for divers respects writen in other languages, as first.

There is one verse in *Ieremie* which is written in the Chaldie tongue (whereas all the rest is written in the Hebrew tongue) to the people going to the captivitie

I. *Kidna Tomerun Lehom. &c.* כִּדְנָה תֹּאמְרוּן לְהוֹם * *So shalt thou say to them (cursed be the gods who made neither heaven nor earth)* Of purpose

pose the holy Ghost wrote this verse in the Chaldie, that the Iewes going to Babylon, might reply to the Chaldæans in their owne tongue, when they sollicited them to worship their Idols; Cursed be your gods, wee will nor worship them, for they neither made heaven not earth.

II.

There are some parts of *Daniel* and *Esdras* written in the Chaldy tongue, which were not immediately inspired by the holy Ghost, but were borrowed by *Daniel* and *Esdras* out of the Chronicles of their Kings; as *Nabuchadnazzers* dreame, which of purpose was done, that the heathen might give more credit to the Prophecy; notwithstanding, they were sanctified by the holy Ghost, as *Aratus* his poesie by *Paul*: [t] but wee deny that all the Chaldy in *Daniel* and *Esdra*, was translated out of the civill Records of their Kings, for some of it was inspired immediately by the holy Ghost.

[t] *Iunius de Sacra Scriptura contr. Bell. l 2. c. 1.*

III.

There is one verse in *Daniel* written in the Chaldy tongue, but in the Samaritane Character, *Mene mene tekel vpharsin*, which verse *Daniel* could reade, but none of the Chaldæans could reade it, although is was written in their owne language. [u] The Iewes gave the reason; because the Characters were Samaritane Characters, which farre differed from the Chaldy. [x] *Esdras* after the captivity, left the Samaritan Character *Idiotis*, (that is) to the *Samaritanes*, as the Iewes call them, and chused the Chaldy character; before that time they used still the Samaritane Character. This Character is found upon their Shekel at this day: but after the Captivity *Esdras* changed it; it differeth nothing now from the Hebrew Character which we have, whereas before this Chaldie Character differed very farre from the ancient Hebrew Character, and he who could reade the one, could not reade the other, as may be seene here.

[u] *Moyses Getundensis in Comment. in lib. Moysis extrema parte. Hieronymus in prologo galeato.*

[x] *Sanct. aduersus Euseb. Chron. pag. 103. & Beza annot. in Math. 17 24.*

There

The Samaritane Character.

The Chaldæan or Iewish Character.

y *Abenezra.*

IIII.

V.

VI.

VII.

VIII.

y *Scaliger in Elench.*

IX.

z *Talmud. Babylon.*

נחנו נחנו אלפיתך
סנא סנא תקל ופרסין

There is one verse in *Exodus*,[y] which was first written in the Egyptiacke tongue, but afterward was translated by *Moyses* into the Hebrew tongue, *Exod.* 2.10. *Shee called him* Moſche, from *Maſcha extrahere*, becauſe hee was drawne out of the waters. *Pharaohs* daughter gave him not the name of *Moyses*: for in the Egyptiack tongue he was called *Monios*, as *Abenezra* teſtifies upon *Exodus* 2. but *Moſes* gave himſelfe the Hebrew name.

Secondly, there are ſome words in the Old Teſtament which are Egyptiack: *Gen.* 41.42. *And they cryed before him* (Abrech) *to bow the knee.*

The are ſome Perſian words, as *Eſther. Seter* in the Perſick tongue is called a *Starre*, ſhe was cald before *Hadaſſa.*

There are ſome Arabick words, as may be ſeene in *Iob*, *Iob* 6,7. *Lehhem, caro vivi*, quicke fleſh.

Some[y] compoſed of Egyptiack and Africk, as, *Exod.* 13.6. *Totaphoth frontalia*, Frontlets; *Tot* in the Egyptick tongue, ſignifies *two*: and *Phot* in the African tongue, ſignifieth *two* alſo, becauſe they had them written upon foure ſides, as upon a halfe ſheete of Paper foulded in two, and * written upon both ſides.

There are ſome Syriacke words, *Gen.* 31.47. *Iegar Sahadutha*, the heape of witneſſe: * the Hebrews ſay therefore, *Let not the Syriack tongue be vile in thine eyes, becauſe it is found in the Law, Prophets, and written Bookes.*

The Hebrew tongue being the mother tongue, the Chaldæan and the Syrian but daughters of her; therefore oftentimes, in the Scriptures, the Chaldæan & Syrian are called Hebrew. *Ioh.* 19.23. *Gabbatha, a high place, as a Iudgement ſeat*, is uſed in the Hebrew, yet this is a Syriack

Syriack word: So *Golgotha*, *dead mens sculls*, is called Hebrew, yet it is a Syriack word, for in the Hebrew it is *Golgoleth*. So in *Nehemias* 13, the Syriack tongue is called the Hebrew tongue, yet it was not pure Hebrew: they wrote a letter in the Syriack tongue, wch was understood in the Court without any Interpreter, being a derived tongue from the Hebrew. *They spake to them in the Syriack tongue*, that is, in the Chaldæan tongue, but afterward the Chaldie and the Syrian were distinguished. Ezra.4.5. Dan.2.4.

The holy Ghost wrote the New Testament, in the Greeke language. *Canon.*

There are sundry Idioms found in the New Testament, which are not Greeke. *Illust.*

The hearers of the Apostles were either Iewes or Gentiles: The Iewes were of three sorts; Hebraizing Iewes, Talmundizing Iewes, and Græcizing Iewes.

The first gave themselves to studdy the Hebrew Text: the second gave themselves to reade the Talmud; the third followed the Seventies Translation in Greeke.

The Gentiles were either Græcians or Latines; so that ye shall finde five sorts of Idiomes in the New Testamēr.

Hebraismes, as first Hebrew names; as *Aceldama*, a field of blood; *Hosanna*, salvation; *Sabboth*, rest; *Halilujah*, praise the Lord; *Barjona*, the sonne of *Iona*, *Cananites*, and such like; 2. Hebrew verses, as *Eli Eli lamma sabachthani*, my God, my God, why hast thou forsaken me. 1

So the New Testament uses the Proverbs of the Talmud, as they had a Proverbe [a] *Are yee of* Pambeditha, *who can cause an Elephant to goe through a needles eye.* These of *Pambeditha* were great braggers, who said they could doe strange things; hence came that Proverbe amongst them, and Christ uses it, *Matth.19.4. It is easier to cause a Camel to goe through a needles eye.* So this Proverbe, *Act.9.5. To kicke against the pricks.* So they who say to their neighbour, *Take out the straw out of thine owne* 2.

[a] *Antonius Nebriss. de proverbijs Talmudicis.*

teeth, heares this often; *Take out the beame out of thine owne eye.* The [b] Babylonian Talmud shewes how *Iannes* and *Mamre*, two Sorcerers of Egypt withstood *Moyses*, and mocked him when he wrought his miracles; saying to him, (*Wilt thou bring straw to* Euphrata?) as they would say, to carry water into the Sea: for they thought that *Moyses* wrought his miracles by Sorcery, whereas the land of Egypt was full of Sorcery: the Apostle as some thinke, hath relation to this, 2 *Tim.* 3. 8. *Iannes and Iambres which withstood Moyses.*

[b] *Talm. Tractatu Menacheth, Cap.* 6.

The Iewes called, *Ioh.* 7. 35. *Hellenistæ*, or the Græcizing Iewes: They followed the Seventies Translation. They have many peculiar words, which are found in no other Greeke Authors; as διαθηκὴ a Testament, and συνθηκὴ a Covenant, in that language are both one thing, and signifie *Berith*, or *fœdus*, a Covenant. So *Gnets* they translate it both *lignum*, a cutte tree, and *arborem* a growing tree. Whereas other Greeks have two distinct words from them, ξυλον and δενδρον; Likewise πνευμα for the soule of man, in which sense no Greeke Writer before is observed to take the word. So they have sundry Latin words w^ch they have made Greeke; as [c] *Linteum*, a linnen cloth; *Macellum*, the shambles; *Cæsar*, an Emperour; *Denarius*, a penny; *Artemon*, a saile; and a number such, which *Drusius* in his Booke intituled *Cadmus*, hath observed. For as many Greeke words were used in the East amongst the Hebrew, when *Alexander* the Great transported Colonies thither; so many words have beene borrowed from the Latines to the Greekes.

[c] *Cadmus Drus.*

The Gentiles were either Greekes or Latines.

Greekes; therefore ye shall finde so many Græcismes in the New Testament, and verses cited out of the Greeke Poers.

Latines; because the Romaine Empire now flouri-

shed,

shed, therefore so many Latine words are used by the Apostles writing in Greeke.

Paragraphe is that by which we make a transition from one speech to another.

PARAGRAPHE I.

Of the Canonicall Bookes of the Old Testament.

THe Scriptures being written by the penmen of the Spirit, were reduced to a certaine number, and set in order afterwards, by the Canons of the masters of the great Synagogue; hence they were called canonicall.

Canon.

The Bookes Canonicall of the Old Testament, are twenty two.

Confir.

Iosephus:[d] *infiniti nobis non sunt libri sed viginti duo, Moysis 5. & Prophetæ libros 13. reliqui 4. hymnos in deum & vitæ humanæ præcepta continent.* Wee have not infinite Bookes, but onely twenty two; *Moyses* five, and the Prophets containing thirteene: the other foure containe Hymnes to God, and precepts for mans life. So *Targum Cant. 5.*

d *Cont. Ap. pion.*

These Bookes are divided into the Law, Prophets, and Psalmes.

Canon.

The Hebrewes devide them into the Law, Prophets, and *Ketubim*, written Bookes.

Illust.

The Prophets are eyther *Rishonim, the former*; or *Acharonim, the latter.*

Canon.

They are called the *former*, because they described things already done.

Illust.

These were *Iosua, Iudges, Samuel, Kings, Chronicles. Samuel* is called the first of the Prophets, *Act. 3. 24 Omnes Prophetæ à Samuele*: *All the Prophets from Samuel.*

The later Prophets are either the great Prophets or the small.

They are called the *later* Prophets, because they foretold things to come.

The greater are three: *Esay, Ieremy, Ezechiel*: the small

are *Terignetzar*, that is, *twelve*: they were all joyned in one volume; therefore a Testimony cited by Christ out of any of these Prophets, is said to bee written in the Prophets, *Mark.* 1.2.

Canon. These written Bookes, were written by those who had the gift of the holy Spirit, but not the gift of Prophecy.

Confir. *Matth.* 22.43. *Dixit David in spiritu Sancto: How doth David in spirit call him Lord?*

Illust. Drus. in Gen. A Prophet is by inspiration and office a Prophet; that is, who continueth still a Prophet, as *Esay* and *Ieremy*; these were properly called prophets. Againe, there were Prophets by inspiration, but they lived not as Prophets, neyther continued they in that calling: for *David* was a King, and *David* was a Courtier: [f] the first sort, they called them *Prophetæ per missionem*, Prophets by message; the second, they called them *Prophetæ per spiritum sanctum*, Prophets by the holy Spirit onely; because their calling was not still to be Prophets, therefore they called their Bookes, written Bookes.

[f] *Object.* But by this reason *Samuel* should not be placed among the Prophets, because he was a Iudge.

Answ. Although *Samuel* was a Iudge, yet he continued still a Prophet, and was Rector for the Schoole of the Prophets.

Canon. The Lord hath had an especiall regard for the preservation of the Bookes of the Old Testament, that they should not perish, nor be corrupted.

Illust. [g] *Talmud. lib. Iuh asin.* The [g] Hebrews say, that there is a threefold Crowne, first of the Law, the second of the kingdome, and thirdly, of the priesthood: and that the Crowne of the Law is more glorious then the other two Crownes, according to that of *Salomon*, *Prov.* 8.15. *By me Kings reigne.* And [h] they say, that *Esdras* with the rest of the great Synagogue, after the Captivitie, reformed the Common-

[h] *Talmud. hierosolym. in lib. megil. cap. 3.*

wealth,

wealth, from the corruptions of *Babel*: *Et restituerunt magnificentiam in pristinum statum*, and they restored the magnificence into the old integritie; that is, the Law of God which excelleth all other in greatnesse.

These masters of the great Synagogue, whom the Mazorits afterwards followed,* did sundry things for the preservation of the Text. First, they numbred the letters, secondly, the words, thirdly, the verses of the whole Bible, fourthly, their* παραγραμματισμὸς, corrections of the Orthography in the Margent; for they set downe two letters, *Keri velo Cetib*, that is, *We are to follow the reading, and not as it is writen.* And *Cetib velo keri, scribitur & non legitur, It is written, and not read*: last, they sealed the Canon.

The [i] Mazorites they called them *Siga Hamickra* φραγμὸν τῆς γραφῆς, *The hedge of the Scripture*: for as the hedge keepes out the theefe; so doth the correction of the Mazorites keepe out the rest of the Correctors, that they should not bee bold to correct any thing in the Text. Hence is that saying of theirs; [k] *Tythes are the hedge of a mans riches: pay thy Tythes and be rich. Vowes are the hedge of the first fruits; the hedge of Wisedome is silence, and the Mazorite is the hedge of the Law.*

* *Anschse keneseth hagedola, viri synrg ga magna*, the masters of the great Synagogue: so they were called *Rabanaijm*, the masters of answers.

* Is the error of writing.

ק
כ

i *Shindl. pentaglot.*

k *Talmud. Babylon.*

Paragraphe II.

Of the Apocryphe Bookes of the Old Testament.

Canon.

THe Apocryphe Bookes were these, whose authority was not knowne in the Iewish Church.

Illust.

These bookes the Hebrewes called [l] *Genuzim*, from the Chaldie word *Ganaz abscondere, to hide*; because their authority was not knowne in the Church: therefore it was, that they forbad their children to reade them, untill they came to mature age. So [m] in the Primitive

l *Scalig. in Euseb.*

m *Athanas. in Synod. Immus contra Bellar. de scriptura.*

tive Church, when they were read, the Reader ſtood but in the inferior place.

Canon.

The Greekes called the Canonick Bookes ἐνδιαθήκους, *put in*, becauſe they were within the Canon, and ἐγκεκριμένους, *revealed*: they oppoſe to theſe μὴ ἐκκλησιάσθαι, *not to preach*; and ἀποκρύπτεσθαι, *to hide*, [n] and ἀκανονίστους, becauſe they are not received in the Canon.

n *Rainold.*

Illuſt.

Epiphanius [o] his reaſon is not good, why they are called Apocryphe Bookes, *becauſe* (ſaith he) *they were hidden in the Arke*: Theſe Bookes were written after the ſecond Temple; therefore it is better ſayd of him who ſayes, [*] ἀπόκρυφον πᾶν μὴ ἐνδιάθετον, *All that which is not within the divine Canon, that is Apocryphe*: [p] whatſoever is out of the Cheſt of the Sanctuary. Κρύπτα ἀπὸ τῆς κρύπτης. κρυπτὴ was *Capſa eccleſiæ, The cheſt of the Church*, in which the Canonick Bookes were reſerved.

o *Epiphan. contra hæreſ.*

* *Chryſoſt.*

p *Iunius de Scriptura contra Bellar.*

Canon.

There were two ſorts of Apochryphe Bookes, *Primi generis, & ſecundi generis*; of the firſt ſort, and ſecond ſort.

Illuſt.

1

Primi generis, which the Church made uſe of, although they received them not in the Canon: as the *Macchabees*, *Ieſus Syrack*, the *Wiſedome of Salomon*, *Tobie*; [q] Theſe were not called *Canonici* by the Fathers, but *Eccleſiaſtici*.

q *Rufinus in Symbolum.*

2

Secundi generis, were theſe [r] which they altogether rejected; ſuch were the Bookes of *Iannes* and *Iambres*, *Petoreth Moſche ſive* ἀνάληψις Μωσέως, *dimiſſio Moyſis ex hac vita*. The aſſumption of *Moſes* or taking him out of this life. In this Booke is deſcribed the ſtrife which was betwixt *Michael* and the Divell about the body of *Moyſes*, of which we reade in *Iude* his Epiſtle, *Iude* 9. So λαστογένεσις. So the Prophecie of *Enoch*, ſo Apocrypha *Ieremiæ*.

r Origen. περὶ ἀρχῶν.

Epiphanius [ſ] teſtifies, that the Iewes ſent to Egypt to *Ptolomie* with the Canonicke Scriptures, ſeventie two Apocryph Bookes.

ſ *Epiph. de ponder.*

PARA-

Paragraphe III.

Of the Canonicke Bookes of the New Testament.

THe Bookes of the New Testament are Historicall, Doctrinall, and Prophetical. *Canon.*

Historicall, are either of Christ or his Apostles. Of Christ, the foure Evangelists: of the Apostles, the Acts entreats. *Illust.*

The * foure Evangelists, are like to the foure Rivers which went about the Garden of Eden to water it, and Christ in the midst, as a Tree of Life. * *Chrysost.*

The Doctrinall bookes, are the foureteene Epistles of *Paul*, of *Iames* one, & *Peter* two, of *Iohn* three, of *Iude* one.

The Prophetical Booke, is the Booke of the Revelation; containing the state of the Church, from the dayes of *Iohn* to the end of the world.

Paragraphe IIII.

Of the sealing of the Canon of the whole Scriptures.

FOr if we take the book of the Psalmes as they are divided in five bookes, the twelve Prophets severally, and the books of *Esther*, *Ruth*, and the *Lamentations*, number all together with the bookes of the New Testament, they will make up this number; and even as seventy valiant men stood about the bed of *Salomon* with Targets: so the Lord hath set these seventie Valiants to defend his Truth.

Iohn, who out-lived the rest of the Apostles, sealed the Canon of the whole Scriptures.

Revel. 22. *Cursed is he who addes or takes away from the things written in this Booke.* *Canon.*

The masters of the great Synagogue who lived to the time of *Alexander* the Great; for *Iaddus* the High Priest, of whom *Nehemiah* maketh mention, sealed the Canon of the Old Testament, and *Iohn* sealed the New, *Conf.*

and joyned both the Old and the New together.

t Tertull. lib. 17. de baptismate. Illust.

tThe Sadduces rejected all the Old Testament, but the five Bookes of *Moyses*; *Marcion* rejected all the Evangelists, but *Luke*. *Ebion* and *Cerinthus* rejected *Johns* Gospel. The Papists adde the Apocryphe Bookes to the Scriptures. *Prov.* 17. 15. *But these are equally abhominable before the Lord, He that justified the wicked, and he that condemneth the just.*

PARAGR. V.

How the holy Scriptures must be expounded.

Canon. THe Scripture must be interpreted by the same Spirit, by which it was inspired.

Conf. 2 *Pet.* 1. 20. 27. *No Scripture is of private interpretation.*

Canon. Private interpretation, is eyther *Prater fundamentum veritatis*, beside the ground of verity, or *Prater fundamentum salutis*, beside the ground of salvation; *circa fundamentum salutis*, about the ground of salvation; or *contra fundamentum salutis*, or contrary to the foundation of salvation.

1 *Prater fundamentum veritatis*, is, when an Interpretation agrees not with the place intreated, although it bee not *contra fundamentum salutis*: these the Greekes called ἀπροσδιόνυσα, *aliena á proposito*, out of purpose: as u those who seeke Gold in the earth, if they misse the veine, they lose the Gold: so those who interpret Scripture, besides the meaning of the place intreated, they misse the sense of the Scripture.

u Chrysost.

2 *Prater fundamentum salutis*, is that Interpretation which is not only beside the veritie, but also besides the foundation Christ: this by the Apostle is called, 1 *Cor.* 3. 15. *Hay and stubble, it shall burne, but the builder may be safe.*

3 *Circa fundamentum salutis*, is that Interpretation, which

which weakneth the foundation, although it raze it not directly.

Contra fundamentum salutis, is that interpretation, which razeth the foundation, *Col.* 2.19. *Not holding the head Christ.* 4

2 *Peter* 3. *Vnstable soules wrest the Scriptures*: στρέβλωσι, It is a word borrowed from torturers, when they put an innocent man upon the racke, and makes him to speake the things he never meant: so these wrest a sense out of the Scriptures, which the holy Ghost never meant. The Iewes have a fable, that Manna had a taste to every man as he lifted, when he did eate of it; but this fable is refuted, *Num.* 11.5. It is as false, that the Scriptures of God had any sense which hereticks list to give them. Wisedome chap. 16.

True interpretation, is that interpretation which is *super fundamentum*, *upon the foundation*, and gives the true interpretation of the place intreated. *Canon.*

The Doctors of the Iewes were cald *bonim, adificantes, Builders*, because they were bound to build upon the foundation, *Mark* 12.10. *Illust.*

PARAGR. VI.

Of the internall light, which shewes the way to come by the sense of the Scripture.

THe meanes to come by the sense of the Scripture, are either internall, or externall.

The internall light whereby we come to the sense of the Scripture, is the holy Spirit. *Canon.*

Then he opened their understanding, to beleeve the Scripture, *Luk.* 24. So *Revelasti mihi aurem*, *Thou tookest a vaile off mine eares*, 2 *Sam.* 20. and made me to understand. *Perforare aurem est obedientiæ*, *to bore the eare is for obedience*; *thou boredst mine eare*: but *revelare aurem, est intelligentiæ*, *to unvaile the eare is for understanding*: The Latines call this *dicere in aurem, to speake in the eare.* *Confir.*

PARA.

PARAGR. VII.

Of the externall helpes to come by the sense of the Scripture.

Canon. THe externall helpes, which helpe us to come by the sense of the Scripture, are especially five.

Illust. 1. διπλολογία, to consider the Marginall, and line reading of the Scripture. 2. στιγματολογία, the right pointing of the Scripture. 3. αναλογία, the right collation of Scripture with Scripture. 4. μετάφρασις, the right translation of a Scripture. 5. ἰουδαϊσμὸς, the customes proper to the Iewes.

CHAP. II.

Of the first Helpe.

διπλολογία, *or the Marginall and line reading.*

Canon. TO marke the line reading, and the Marginall reading, helpes much for the understanding of the Text in the Hebrew and Greeke.

Illust. This Marginall reading is set downe in the great Mazora Bible in the Margent and the Text: and joyning both together, is called a double reading.

Canon. Where the holy Ghost hath joyned both the readings, these we are to follow.

Confir. There is the Marginall reading in the Prophet *Esa.* 51. 14. written in two severall words, but having the signification of any of them, פְּקַח־קוֹחַ *Pekahh koahh Omnimoda apertio, (to open the prison) or the eyes of the blinde.*

1 Example. For this is meant also of those that are blinde, as those that are in prison.

These two readings our Lord joynes together, *Luk.* 4. 18. *Thou hast sent me* פְּקַח־קוֹחַ *Pekahh-koahh, to restore sight*

te

to the blind, & to open the prison to the prisoner. If I were reading the 61. of *Esay*, the first verse, I might make this line reading: *To give sight to the blinde*, as well as *to open the prison to the prisoner.*

2 *Sam.* 23.20. *Bennaja the Sonne of Iehoïdah was a* חַי *lively man*: but the Marginall reading hath it (חַיִל *a strong man.*) This Marginall reading, 1 *Chron.* 11.22. is made line reading; therefore we may joyne them both safely in the Text, *He was a lively strong man.* 2

1 *Chr.* 11.11. *And Iohanan was the* הַשְּׁלִישִׁים *Hashshalishi, cheefe of the Captaines*; the Marginall reading, *He was one of the* הַשְּׁלִישִׁים *Hashlishim, three*: which marginall reading, 2 *Sam.* 23. is made line reading, therefore wee may joyne them together, *He was one of the three chiefe Captaines.*

Where the holy Ghost makes that line reading in the New Testament, which is marginall reading in the Old Testament, we may safely joyne them both in the Text. *Canon.*

Prov. 3.24. *He gives grace to, anajm the* עֲנִיִּים *poore*: but 1 *Peter* 5. He followes the marginall reading, *He gives grace, anajm, to the* עֲנָוִים *humble*; therefore wee may safely joyne them both in the Text; *He gives grace to the poore humble.* .1 *Exemple*

Psal. 16.10. *Thou wilt not suffer Hhasidecha, thy* חֲסִידֶיךָ *holy ones.* In the marginall there is a signe of the plurall number, shewing that there is a letter redundant. *Peter Act* 2. approves this marginall reading, reading it in the singular number, *Thou wilt not suffer Hhasideha, thy* חֲסִידְךָ *holy one to see corruption.* 2

The marginall readings of the Mazorites we may use them for illustration, (where they are not approved by the holy Ghost) although wee may not make them line reading. If they impaire not the credit of the Scripture, or is contrary to it. *Canon.* 1.

Esa.

1 *Example.* *Esa.*63.9. *In their afflictions they were* לֹא *Lo, (not) afflicted*; the marginall reading may serve for illustration; *In all their afflictions* לוֹ *Lo,(he) was afflicted*,to wit; Christ bearing our sinnes.

2 1 *King.*22 48. *Iosaphat had* עָשָׂר *ãsar, ten Ships which went to Ophyr*: the Marginall reading hath it, *Iosaphat* עָשָׂה *Asah, made shippes which went to Ophyr.* Here the one cleareth the other, he made shipps and how many shipps he made.

3 *Deut.*21.7. *Our hands have not Shophcheh fudit* שָׁפְכָה *shedde.* (In the singular number) the marginall reading hath it שָׁפְכוּ *fuderunt* in the plurall number: to signifie, that every one in particular shall purge himselfe, and all of them should protest that they had not shed that innocent blood.

Obiect. 1 But the Mazorites marginall reading seemes to bee contrary to the Text; therefore we may not use it for illustration.

*Prov.*4.3. *Tender and young was I* לְפָנַי *Liphne, before my mother*: but the marginall reading hath it, *Tender and young was I* לִבְנֵי *Libne, before the sonnes of my mother:* Here the marginall reading seemes to be contrary to the Text: for *Salomons* mother had no sonnes but *Salomon*, and the child who was begotten in adultery, who died so soone as he was borne.

Anſ. *Salomons* mother had moe sonnes, 1 *Chron.* 3. 5. wherefore the marginall reading may well stand for illustration, (*Tender and young was I before my mother*)and (*tender and young was I before the sonnes of my mother*) that is,of them all best beloved.

Obiect. But the Text sayes, *Vnicus eram matris meæ, I was my mothers onely sonne*: then it may seeme shee had no more sonnes but *Salomon*?

Anſ. *Iunius* translates it, *vnicus, id est, vnice dilectus*, hee was

was his mothers beſt beloved of all his brethren.

The marginall reading ſeemes to bee contrary to the Text, 2 *King.* 8. 10. *Abi, dic* לֹא *Lo, non vivendo vives, quia oſtendit mihi Iehovah, eum certo moriturum: Goe and ſay unto him, thou ſhalt not recover: for the Lord hath ſhewed me that he ſhall ſurely die.*

The marginall reading hath it thus; *Goe ſay unto him, thou ſhalt recover, although the Lord hath ſhewed to me hee ſhall ſurely dye. Abi, dic* לוֹ *Lo, ei, vivendo vives quamvis Dominus oſtendit mihe eum moriturum.*

Object. 2

The marginall reading is not contrary to the Text, but ſerves for illuſtrating; *Abi, dic ei* (*ſubaudi*) *non vivendo vives: Goe and tell him* (to wit) *he ſhall not live, becauſe the Lord told me that he ſhall certainely die.*

Anſw.

But the marginall reading ſeemes to be the right reading here, joyning *emor* with *lo*, by *Mackaph, dic ei*, and then a Comma.

Object.

Mackaph is not a ſyntacticke accent, but Euphonicke; therefore [x] *Iunius* in his laſt tranſlation, followes the line reading (*dic non*) and not the marginall reading *dic ei*, as he did in his firſt tranſlation.

Anſw.

x *Vide grammat. Iunij de accentibus.*

How ſhall I know, *Pſal.* 22. 15. that this (*Caaru, they digged my hands and my feet*) כָּאֲרִי is the right line reading, and not this, *Caari as a Lyon.*

Queſt.

Firſt by the Grammaticall helpes; for *Caaru* with *Cametz* ſignifieth (*to digge*) but with *Pacach* (*as a Lyon:*) it is here with *Cametz*, therefore it ſhould be read *they digged*, and *Iod* is put for *Vau.* 2. The circumſtance of the Text will leade us to reade, (*they digged*) for every member of the Text hath a proper word ioyned with it; *Dogges compaſſed me about; the company of the wicked invironed me, Pſal.* 22: then the laſt member ſhould not want the owne proper verbe, *they digged.* 3. [y] *Iohannes Iſaac Lævita* teſtifies, that he ſaw a Pſalter, wherein it was plainely

Anſw. 1. 2

y *Iohannes Iſaac Levita.*

4 plainely written, *Caaru*, and not *Caari*. 4. [z] *Aquila*, (who was a great enemy to Christ) followed *Caaru*, *they digged*, ὤρυξαν, *turpiter fœdarunt manus meas, id est cruentarunt*, *They filthily defiled my hands*, that is, *with blood*. And the [a] seventy ἐξόρυξαν *foderunt*, *digged*: and the translation which the Ethiopians and Indians use in the Chaldy tongue, hath *Caaru foderunt digged*, as [b] *Petrus Galatinus* testifies and so the Syriake version hath ܚܦܪ *transfixerunt*.

[z] *Aquila.*

[a] *Translat. 70. in Psalmes.*
[b] *Petrus Galat. de trinitate.*

Canon. No translator may put the marginall reading in the Text, unlesse it be approved by the holy Ghost.

1. *Example.* We cannot translate, *Psal.* 22. 15. *They digged Lyon-like my hands and my feet.*

2 *So*, 1 *King.* 16. 26, the line reading hath it (*in his sinnes*) the marginall *in his sinne*: we must not put both in the Text here, *in singulis peccatis eius, for every one of his sins*, but use it for illustration onely.

3 *Eccles. Psalmes* 4. 17. *Keepe thy foote*, in the marginall, *keepe thy feete*: Wee must not translate it so, *keepe both thy feete*.

Canon. II. Where the Mazorite notes seeme to impaire the credit of the Text, there we are not to follow them.

Illust. 1 The Mazorites of *Tyberias* will seeme to be more modest then the Text, and to put the holy Ghost to schoole as it were, to teach him to speake.

1 *Example.* 2 *King.* 18. 27. *They shall drinke their owne pisse*. but in the marginall, they will put it in more modest termes; *They shall drinke the water of their owne feete*: but, *to the cleane, all things are cleane, Tit.* 1. 11.

2. 2 *King.* 6. *A gabb of Doues dung*: but for modesty they set in the margent, *That which comes out of the holes of the Doves*. They say this phrase, *Indiget foraminibus suis, he hath need to make water*.

3 They will not say, *Deut.* 28. *Subagitabit eam, Hee shall know her*, as the Text hath it: but in the margent, *He shall lye with her*.

For

For the *Piles* or the *Hæmeroids*, 1 *Sam.* 4. 4. they put in the margent *tehorim Holes*, and they poynt the first word בְּעָפְלֵי֫ם *Marisca Hæmeroids*, with the poynts of בטחרי֫ם *high holes*, to signifie, that the last must bee read for the first. *Scheva* is never made a gutturall letter. So they reade *Iehovah* with the points of *adonia* or *elohim*. 7 *Baanpholim. Batchherim.*

As they would shew themselves forsooth more modest then Pen-men of the holy Ghost: so they would shew themselves more element then the holy Ghost. II.

There are foure Bookes in the Old Testament, which end with threatnings, but the penult verses of these Bookes are more milde; therefore they have caused to Print them over againe, and adde to every one of these Bookes, the penult verses after the last. The note of the foure Bookes is set downe by *Sigla*, or their abbreviation in the end of *Ecclesiastes*; *Iod* for *Esaias*; *Tau* for *Terignatzar*, *The twelve small Prophets*, of which *Malachy* is the last? *Caph* for *Lamentations*; and *Coph* for *Coheleth*, *Ecclesiastes*. יתיקק

Because the last verse in *Esay* is terrible, (*and their fire shall not bee quenched*) they have caused to Print over againe the penult verse: *And it shall come to passe, that from month to month, and from Sabbath to Sabbath, that all flesh shall come and bow before me:* so they have dealt with the other three bookes, adding the penult verse to every one of them.

As they will shew themselves more element then the holy Ghost; so they will take upon them to censure places which they thinke defective in the Text. III.

This is their note in the margent, *Gen.* 4. 8. that there are 28. verses in the midst of this verse wanting; a large conference of *Cain* with *Abel*, which is set downe in the Chaldy Paraphrast. But (*& dixit*) *he spake*, signifieth not only

only to hold a long conference, but also to speake friendly with one, and to converse with him.

Canon. IIII. These are the censures of the Iewes of *Tyberias*, but they are not found in the great and first Mazora.

Where the double reading of the Mazorites is contrary to the Text, it should bee altogether reiected and cast off.

* *F. Cuna de repub. Ind. Scal. in Eus.* When* *Onias* the fourth was cast out by *Antiochus* the great, from the Priesthood of Ierusalem, hee fled to Egypt, and there built a Temple in Heliopolis, alledging *Esay* 19. 17. for him; reading the Text thus (*And one of them shall be the Citty of* חרס *Cheres the Sunne*: for חרם *Heres, destruction*; the Chaldy Pharaphrast ioynes them both together, *The city of the Sunne shall be destroyed.* This double reading is contrary to the Text, for there might not bee any Temple built for the worship of God, but at Ierusalem. Confer *Deut.* 5. with the 4. of *Iohn.*

CHAPTER. III.

Of the second helpe.

στιγματολογία, *or the right pointing of a Scripture.*

Lib. Tomo. cap. 1. The letters in the Scriptures have two sort of points, either in valour or in figure; the points in valour were from the beginning delivered by *Moyses* in mount *Sinai*, but the figures of them were found out afterwards by the Mazorites, and no consonant can bee pronounced without them. Of the latter points, the Iewes say in the Ieruſolymitan Talmud, *Othun callebu cegnu. phalo naphsha*, Letters without points are like a body without a soule; *Ex midrash.* and so *Zohar* saith, *hakkore belo hammetheg carreketh belo harezten*, He who readeth without points

points, is as he who rydeth without a bridle. And againe he saith, *col pernsh shelo gnal derech hatagnamim Lo tob Lo*, Every exposition that is not according to the points and accents, is not to be followed: the Iewes call the accents *tagnamim* becausse they seasson the reading, and give it the right relish, as sawce doth the meat. טעמים

Many goe about to proue that the Scriptures had the figures of the vowell points and accents from the beginning, becausse without them the letters cannot be pronounced, and that there are many of the accents set downe in the Talmud before the Mazorites found them out. But wee must understand that every letter in the Hebrew hath the owne valour naturally, and every word the owne accent whereby it is pronounced, and every phrase may bee read and understood without any of them, and it may bee proved by the argument taken from the nature of all other languages in the world, and the argument is this.

Neither the *Arabicke*, *Syriack*, *Chalde*, or any other dialects of the Hebrew had any vowels or accents in figure from the beginning, but are lately found out for to helpe those that are not trained up naturally in that language; but the Hebrew, being natnrall to the Iewes they needed none of them, for they had onely three letters of the Alphabet that served them for vowels א.ו.י. the proposition is proved by the analogie of other languages as in the Greeke, for it is not above 200. yeares since the vowels and accents were found out, as may be seene in their old manuscripts, where all the matter goeth forward, as one continued word; for *Cadmus* who was the first originall of them gave them onely sixteene letters, and these lacked many of the vowels, but had no figures of the accents. So the ancient Latins said *bne* for *bene*, *ptere* for *petere*; and so the Æthiopians at this day have no vowels, neyther the Persians who have but

Plin. hist. nat.

Scal. in opus.

eight letters and by divers situation of them they may reade them diverſly, ſo that the languages themſelves neede none of the figures of the vowels and accents, but are found out for thoſe that are ſtrangers to that language to helpe them more eaſily to reade it. And thus we are beholden to the Mazorites who have taken ſuch paines to ſet downe the figures of the vowels and accents, to helpe us who are but ſtrangers to that language without them.

Canon.
1. *Exemple*
Where this ſtarre * is placed, it ſhewes alwaies the wrong reading.

The right poynting of the Scripture, by the accents found out, is a moſt neceſſary helpe for underſtanding the Text.

After the Lord ſaid, let the waters bring forth abundantly every creeping thing: and let the fowles flie upon the earth, Gen. 1.20. * Becauſe the vulgar Tranſlation marked not the poynt *Atnach, at creeping things* here; therefore ſundry have gathered, that the Fowles were created of the waters, contrary to the Text, *Gen.* 2.19. *Out of the ground the Lord God formed every beaſt of the field, and every fowle of the ayre*

2

And they offered burnt offerings, (to wit) *Lambes: and they ſacrificed peace-offerings* (to the Lord) to wit, *Bullockes. Exod* 24.5.

g *Talm. in tract. de feſtiu. Fol.* 6. *ſuper Exod.* 24.5.

There was a queſtion betwixt the Diſciples of *Hillel* and the Diſciples of *Schammai*, what were the ſacrifices which were offered by the Iſraelites in the wilderneſſe; the ſect of *Hillel* held, that it was the dayly ſacrifice or burnt offering which they offered: The ſect of *Schammai* held, that it was a voluntary ſacrifice which they offered: but if they had marked the right poynting of the Text, this controverſie would haue ſoone ended; they might have ſeene two diſtinct ſacrifices ſet downe there. They ſhould not have read the Text without the diſtinction *Atnach* at *burnt offerings*, as they did (*and they offered burnt offerings, and ſacrificed peace-offerings.*)

And

And he was with the Lord forty daies and forty nights, and he did neither eate bread nor drinke water: and he wrote upon the Tables. Exod. 34.28.

Who wrote upon the Tables, whether God or *Moyses? Deut.* 10.2. It is expresly sayd, that God wrote the second Tables, then for to cleare the place in *Exodus*, we must marke the accent *Atnatch*, set downe before (*and*,) *and Moyses did neither eate nor drinke*: here is the rest, *and he wrote* (to wit, God) or *dum scriberet scilicet Deus*, while as he wrote, (to wit, God.)

2 *Sam* 8.13. *And David gate him a name when he returned from smiting the Syrians in the valley of salt, eighteene thousand*

The accent *tarcha* in *Aram* or *Syrians* sheweth that it is distinguished from the words following, and that it coheres with the words going before, for the *Syrians* were not killed in the valley of salt but the *Edomites*; for the *Syrians* were farre distant from this valley, for *David* fought two battels in one day, one against the *Edomeans* by *Abisai* the brother of *Ioab*, where he making the first on-set killed sixe thousand, and *Ioab* comming in afterwards killed twelve thousand; and the victory is ascribed to *David* who gate him a name when hee killed eighteene thousand; therefore we should not say that the *Syrians* were killed in the valley of salt, for *Syria* was distant from it, but the *Edomits* were killed there; therefore 1 *Chro.* 18.12. it is said that *Abishai* killed of the *Edomites* eighteene thousand in the valley of salt, and so in *Psal.* 60. in the inscription, when *Ioab* returned and smote of *Edom* in the valley of salt twelve thousand, but *Samuel* saith that *David* smote of *Edom* eighteene thousand.

Levit. 12.6. *But when the dayes of her purification shall be fulfilled, whether for a sonne or a daughter, shee shall bring a Lambe.**

Augustine not observing the Hebrew point *Segolta*,

which is put after *daughter*, thought that she was to offer her offering for her son as well as for her daughter, contrary to the Scripture; for the male childe was to be circumcised the eyght day, and consequently was cleane; and the females were circumcised in the males. The sonnes of *Iacob* say to *Hamor*, *Gen* 34.14. *Shall we give our Sister to one that is uncircumcised? But this we will consent unto you, that every male be circumcised among you.*

Deut. 25. 2.3. *Forty stripes shalt thou give him, but no moe.*

6 The Iewes had a tradition of giving the guilty thirty nine stripes, but not full forty. 2 *Cor* 11. 24. *I received of the Ienes thrice forty stripes lacking one*: the reason commonly is, why they substracted one was for pitty: but the ground of the substraction was the custome of the Iewes following the [e] *Talmudike* reading, omitting the distinction which is in the Text; for the Text distinguisheth these two, *Hee shall be beaten before him with a certaine number*, then it subioynes. *Thou shalt beate him with forty stripes*: but the Talmudicke reading ioynes them both together, passing by the point, (*He shall be beaten before him with a certaine number, with the number of forty*) that is, that which goes next unto *forty*, or immediately before *forty*; the Text sayes not (say they) *forty in number*: for then full forty must bee understood; but because the Text sayes, *Bammisper in numero*, in number, he would say; Let him be beaten with as many stripes as hee may beare according to his desert.

e *Talmud.*

1 *Sam.* 4. 4. *Before the light of God went out in the Temple, Samuel slept.*

The not reading the point made a wrong reading. *Before the light of God went out, * Samuel slept in the Temple.* No man might sit in the Temple, farre lesse sleepe in it. The King sate only in the outward Court, and the Priest stood: therefore when *Samuel* slept, he slept in a Cham-

Chamber hard by, and not in the Temple.

Habac.2.4. The iust by faith, shall live; We must be first iust by faith before God, and then live; and not first iust, then live by faith before God: this is the right reading. But some reade it wrong, thus; *The iust, * shall live by faith.* That the former is the true reading, is proued by the Apostle, *Rom.1.16.17. Onely the iust shall live before God*: but the iust by faith is onely iust; therefore onely the iust by faith shall onely live before God. The Couenant of the Law sayes, (*hoc fac, & vives*) *Doe this and thou shalt live*; here the *subiectum* of this proposition is, *hoc fac*; and the *attributum* of it, is, *vives*. So this is the new covenant, *The iust by faith shall live*, here *subiectum* is, *The iust by faith*; *attributum*, *shall live*. 8

Mark.13. They shall deliver you into their meetings and Synagogues, ye shall be beaten, and shall be presented before Rulers and Kings. 9.

The wrong reading, *they shall deliver you to their Iudicatories, * and in their Synagogues ye shall be beaten*: they were not beaten in their Synagogues, but before the civill Iudges in their Iudicatories.

*Luk.3. He began, to be about thirty yeares of age, * being as is supposed the Sonne of Ioseph.* 10

Ἀρχόμενος *incepit*, is not construed here with the Genitive case τριάκοντα ἐτῶν, but is put absolutely here, according to the Hebrew phrase; as in *Gen.9.20. Tunc cœperat Noe plantare vineam, To plant a Vineyard, and drinke of the wine thereof.* The wrong reading is thus; *Then he began to be about thirty yeares of age*, without any distinction. *Dionysius* following the wrong pointing, makes him but *seven and twenty yeares when hee began his Ministery. Keplerus* makes him to begin his Ministery *in the beginning of his thirtieth yeare.* But he began his Ministery in the beginning of his thirtie one yeare, being full thirty. *Scal.emend.tempor.*

Iohn 17.3. *This is life eternall, to know thee onely to be true God, and whom thou haſt ſent Chriſt.* This is the true reading.

11 The Arians pointed the place wrong, thus; *This is life eternall to know thee onely,* * *to be the true God, and whom thou haſt ſent Chriſt.* So they would ſeclude Chriſt from being true God: For the excluſive particle μονὸν, belongs not to the *ſubiectum, life eternall,* but to the attribute, *The true God.* Which particle in the Greeke ſheweth clearely, ἵνα γινώσκωσι σὲ μονὸν ἀληθινὸν θεὸν: and the ſence is this; *That ye may know the Father to be that God, who is onely very God.* If the Comma were put after (only) then it would ſeclude the attribute, *the true God,* from the Sonne, and the holy Ghoſt: but when it is rightly placed, it ſecludes the attribute onely from Creatures. *Solus Pater eſt Deus, (ſolus,) ſecludit attributum, ab alijs perſonis, ſed vera loctio ab omnibus Creaturis.*

2 Theſ. 3.14. *If any hearken not to our ſpeech by an Epiſtle, note ſuch a man.*

The wrong pointing is this; *If any man hearken not to our ſpeech,* * *note him by an Epiſtle.* For it is not the Theſſalonians, but *Paul* that ſhould write the Epiſtle.

Reuel. 13.8. *Whoſe names are not written in the book of the Lambe ſlaine from the beginning of the world.**

13 *Slaine,* here is not referred to theſe words, *from the beginning of the world,* but to the words going before; *written in the Lambes booke from the begining of the world.*

14 *Act.* 19.5. *Then ſaid Paul: Iohn verily baptized with the baptiſme of repentance, ſaying unto the people; That they ſhould beleeve in him which ſhould come after him,* (that is) *in Chriſt Ieſus: So when they heard him, they were baptized in the Lord Ieſus:* This is the right pointing. *That they ſhould beleeve in him which ſhould come after him,* that is, *in Chriſt Ieſus, and when they heard him,* * *&c.* taking them for *Lukes* words: This is the wrong reading.

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The right reading makes these to be *Pauls* words (*and hearing them they were baptized*) that is, *Iohns* hearers hearing himselfe. The wrong reading makes them *Lukes* words, and so make the twelve men whom *Iohn* baptized to be rebaptized againe by *Paul*.

Esther 2.5. *There was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shemai, the sonne of Kish, *a man of Ieminí; which had beene carried away from Ierusalem with the captivity.* 15.

The right pointing is, not to make a Comma after *Kish*, but after *Ieminí*: for if it be set after *Kish*, then the relative will have relation to *Mordecai*; then *Mordecai* should have lived from the captivity of *Ieconiah*, till the Persian Monarchy. Therefore *Tarcha* set upon *Kish*, is but *semi-incisum*, and hath not the force of a full Comma. For the Hebrewes have their *Semi-incisa*, *incisa*, *membra*, *& puncta*: *membrum*, properly is the point which answers to the Greeke Colon.

Iam. 2.24. *Ye see then how that of workes, a man is iustified, and not of faith onely*. This is the right reading.

The wrong pointing is, *That of workes a man is iustified, and not of faith* onely.*

If it were thus pointed, then it should carry this sense, *Ye see then that a man is iustified by workes and not onely iustified by faith*: That is, *That he is both iustified by workes and faith*; but the point is to be placed before *and*, and μονὸν is to be referred to πίστεως, signifying, *Fide sola vel solitaria*, *The faith that is alone*: It is one thing to say, that *Man is not iustified by faith only*: which *Iames* never saith, and were a condradiction to *Paul*: and another thing to say, *That a man is not iustified by faith alone*, which is most true, and *Paul* never denyed it.

That this is the right pointing, and that the place hath this meaning; it is evident thus.

First, by the drift of the place, which is not to shew,

what place faith hath in iuſtification, for that is *Pauls* drift. *Rom.* 4. 5. But to ſhew what faith it is, that hath place in iuſtification againſt Solifidians.

Secondly, By the examples alledged, for *Abraham*, was iuſtified before God, long before the oblation of *Iſaac*, and *Rahabs* words could not iuſtifie her before God, becauſe ſhe was ſtained with many imperfections.

Thirdly, by collation of other places of the ſame Text, verſe. 14. where he ſpeaketh of the having of faith with workes: and not of iuſtifying by workes with faith.

Fourthly, the Syriack tranſlate it *fide ſola*, *faith alone*.

Fiftly, verſe 20. χωρὶς ἔργων *without workes is dead*, that is, *That faith which hath no workes is dead*: and not, *Faith without workes is dead*, as *Beza* diſtinguiſheth well; as if faith were quickned by workes.

Laſtly, when μονὸν ſignifieth *onely*, and not *alone*, it is other wayes placed, ϗ μονὸν πίστει, as the Greekes vſe to ſpeake: But placing it after ϗ πίστει μονὸν, it ſignifies μονὴ, *fide ſolitaria*. I conclude this then, that we are iuſtified by faith with workes *aſſociative*, but not by faith and workes *copulative*. I worſhip Chriſt with his fleſh *aſſociative*, but not Chriſt and his fleſh *copulative*. So, I honour the King with his Crowne *aſſociative*, but, I honour not the King and his Crowne *copulative*.

The commands are pointed after another manner, then any of the reſt of the Scriptures; for ſome of them ye ſhall ſee diſtinguiſhed by a full point, and lightly alſo ye ſhall ſee *Atnach* and *Zakeph katon*, that is, Colon and Comma *maior* both ioyned, the firſt as a note of greater diſtinction, and this of a leſſer. So ye ſhall ſee *Silluck* and *Atnach*, ioyned together after ſome of them.

A full point, & a colon, *Obiect.*

Whence came this divers pointing of the Law?

Anſw.

The reaſon which the Iewes give is ridiculous, they ſay the commands are all ioyned together without any full diſtinction, *Bedibbur echad*, *ſermone vno*, at one ſpeech,

speech, that is, without any rest, because God pronounced them all with one breath. They are distinguished againe, say they, because man cannot without resting pronounce them.

But the truth is, that the commands, as they are distinguished, so there is a full point, to make the distinction; but because there is a a great affinitie amongst them, therefore it is also that they are lightly distinguished; and it is to be marked, that these commands which are set downe without any conjugation in *Exodus* the 20. *Deut.* 5.18. are set downe with a copulative, *Thou shalt not murder*, and, *thou shalt not commit adultry*; to teach us the conjoyning of the commands as into one body, which must also be done in one practise. The Schoolemen say well, *Tota obedientia est copulativa*, the whole law is copulative.

CHAP. IIII.

Of the third Helpe.

Αναλογία, or collation of Scripture with Scripture.

Canon.

COllation of Scripture with Scripture, is a most profitable helpe to bring us to the sense of the Scripture.

Confir. * Certi facti ex collatione scripturarum,

Act. 16.10. συμβιβάζοντες ὅτι κύριος εὐαγγελίσασθαι αὐτούς, being assured that the Lord had called us to preach the Gospel unto them.

Illust.

As the middle lampe of the Candlestick, being enlighned from the fire of the Altar, one lampe gave light to another; so the Word of God having light from Iesus Christ, one Scripture then gives light to another.

Canon.

The Iewes usually conferred Scripture with Scripture, *Act.* 15. *Moses is read of old every Sabboth in the Synagogue.*

Illust. k Buxtorf. Tiber.

When[k] they read *Moyses* Law, they read so much of the Prophets answering to the Law. They divided *Moses* Law into 53. equall Sections, joyning two short ones: and

and ends them all in a yeare, allowing a Section to every Sabboth. These Sections were called *Parascha* in the Law, and *Haphtarah* in the Prophets, as ye would say, divisions, or a distinguished part of the Text.

They were called also *Sydra*, *a Sedar*, *ordine*, in the Chaldie: and the Apostle *Coloss.* 2. 17. 18. hath relation to this manner, ἐν μερεῖ τῆς ἑορτῆς, *in parte Sabbathi*: it was called[1] *Pereck*, or *Cheleck*, as yee would say, *In tractatu de festo*, places for their feasts: for they had so much allotted for them to reade in their feasts.

[1] *Talmud. lib. Chagoga.*

These Sections were distinguished by three great פפפ. in the Law, and by three great הההה in the Prophets. But there is one of them, *Gen.* 47. 28. which is not distinguished as the rest, by three great P.P.P. And the Iewes give the reason to be this, because it is the shutting up of the Booke of *Genesis*, yea and of the whole Law and Prophets, to the comming of the Messias: and because the time of his comming was not expresly set downe; therefore they continued this Section with the former.

The occasion why they joyned these parts of the Prophets, with these of the Law, was this; when they were under the persecution of *Antiochus Epiphanes*, 1 *Mach.* 9. 43. He polluted the Temple, tooke away Circumcision, and forbad the reading of *Moyses* Law under paine of death; therefore they called him *Antiochus harascbi*, *Antiochus the wicked*. Now least they should altogether want the reading of *Moyses* Law, they made choice of certaine parts of the Prophets, most answerable to the parts of the Law which they read before.

I *Brought concent.*

As for this place, *Gen.* 1. 1. *In the beginning God created heaven and earth*, they made choise of the Prophet *Esay* 42. 5. *So saith the Lord, Creator of the heaven and earth* and they read to the eleventh verse of the fortie three Chapter, which hath this marginall note upon it, *Gnad kan, huc vsque, thus farre.*

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The second distinction was this; *These were the generations of Noah, Gen. 6. 9.* In place of these words, they made choise of the words of the Prophet, *Esay* 54. 11. *Canta sterilis, Sing thou barren*: for as the first place intreats of the naturall generation of *Noah*; so doth this, of the spirituall generation of the Church. 2

Their third distinction was, *Gen.* 12. 1. *Abi tibi, Goe unto a land*: For this, they made choice of the fortie of *Esay*, from the 25. verse to the sixteenth of the forty one Chapter: for as in this Section of *Genesis*, the departing of *Abraham* out of his owne Contrey to a strange land is handled; so in this Section of the Prophet *Esay*, there is a comfort set downe to the Israelites, in banishment. And so forth to the end of the Law; as ye may [m] see the places paralleld in the end of the Hebrew Bible. 3

[m] *Biblia Hebraica.*

When the tyrannie of *Antiochus* was ended, they began againe to reade *Moses* after the old manner, and they read still the places of the Prophets with him. These places of the Prophets they called *Haphtara* from *Patar cessare*, to cease, for they being ended, they went home, and he was called *Naphtir cessator*, who read this last part in the Prophets.

When they ended the reading of the Law, they had a feast, which they called *Schimchath tora, latitia legis*, the joy of the Law: this was the 23. of *Tizri*.

These Sections or divisions received in the Liturgie of the Church, were not *Divinæ institutionis*, by divine appointment: for oftentimes they make a Section, where there should be continuance of the History.

The eleventh of *Genesis*, at the 32. verse, is separate by their Section, from *Genesis* the twelfth, where the History is continued; for God spake these things to *Abraham* when he was in Mesopotamia, before hee came to Charran, *Act.* 7. 3.

But it may seeme these Sections were appointed by God, *Obiect.*

God, and that they were kept by the people of God as divine, *Nehem.9.* For when the mourning of the people for their Moabitish wives, was interrupted; all the time of the feast of the Tabernacles, that is, to the 22. day of the moneth of *Tizri*; [n] they began not to take up their mourning againe, till the 24. day of the moneth: the 23. day was a day of joy, because they ended the reading of the Law that day.

n Scaliger de emend. lib.7.

Answ. The latter Iewes appointed many fasts and feasts (as may be seene in the Kalender) which they had no warrant for out of the Word of God: neither is the ground cleare enough out of this place, that they keepe the feast that day, that it will now follow.

When they ended the reading of the Law, the next Sabboth they called it *Sabboth Bereshith, requies in principio*: they began their readings in this moneth of *Tizri*, because they held generally that the world was created in September.

Besides the reading upon the Sabboth, they read these Paraschaes or Sections upon the weeke dayes also, but they read not the whole Sections: and these who would seeme to be more devout, fasted these two dayes also: and of this the Pharise boasted, *I fast twice in the Sabboth*, that is, in the weeke. The Iewes in the East began this fast, upon *Dyum*, and ended it in *Dyum*, the fift day of the weeke.

Canon. This collation of Scripture with Scripture, the Apostles afterward used it.

Illust. The two Testaments are Gods two Silver Trumpets, and his two lips, as it were, breathing out one truth.

Canon. I. When the Apostles cite Scripture to confirme their doctrine, it is not because their doctrine stands in neede of confirmation (as ours doth, *For all men are lyers, Esay 9.17.*) But it is for our cause, to let us see the harmony and consent that is betwixt the Old and New Testament.

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o The Iewes say well, *The Law needs no fortification.*

o *Talmud. Hieros olymitanum.*

When the Apostles compare Scripture with Scripture, sometimes the reference is in expresse words: sometimes the collation is in the matter, and not in the words. *Scriptum est in vocibus & scriptum est in rebus*: it is written in the words and the matter.

Canon. II.

Zach. 6.12. *A branch shall rise, Netzer, Esay* 11.1. *Matth.* 2. (*Behold he shall be called a Nazarite.*) *Netzerit*, and not a *Nazarit*: The Evangelist expounds the Prophet in sense, though not in words, for Christ was not a Nazarite. Therefore these words in *Matthew* should be interpreted, *Matth.* 2.23. he shall be called a *Flower* or a *Branch*; the Scripture cals a child a *Branch*, and a branch a *Child*. So the Hebrews cals (*Bath*) a *Daughter*, and *the apple of the eye*, because his daughter is as deare to him as the apple of his eye: *Per Metalepsin*, one word put for another, having some similitude.

Chrysost.

When the Apostles cite the Testimonies of the Old Testament, sometimes they change some thing for illustration.

Canon. III.

Micha. 5.1. *But thou Bethlem Ephrata, art the least of the Rulers of Iudah, out of thee shall come forth to me, who shall be Ruler in Israel.* But *Matth.* 2.6. *And thou shalt not be the least*: That which *Matthew* sayes, *Micah* insinuates, *Out of thee shall come he who shall not be the least*: and *Micahs* words may be read thus, by an interrogation, *Art thou the least of the Rulers? Thou art not*: as *Iob* sayes, *Iob* 40.30. *Wilt thou draw the Whale with the hooke?* that is, thou canst not.

1. *Example.*

Esay 22.13. *Let us eate, let us drinke, for the morrow wee shall dye*: But the Apostle, 1 *Cor.* 15.32. puts it in the present time: *The morrow we dye.* For illustration, to expresse the boldnesse of these Sadduces & Epicures, who would eate and drinke securely, although they were present to die: and the Chaldie Paraphrast addes, (*and not rise againe*)

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gaine) to shew that these Epicures looked not for the resurrection.

3. *Psal.* 40. 7. *Mine eare hast thou pearced*: but the Apostle, *Hebrewes* 10. 5. hath it thus; *A body hast thou fitted to me* for illustration: Christs obedience began at his eare, but his whole body was obedient when hee offered himselfe upon the Crosse,

4. *Psal* 47. 5. *He ascended up on high and received gifts*: but *Ephes.* 4. 8. *He ascended up on high and gave gifts.* For illustration, all the gifts which Christ received, he received them to this end, that he might bestow them upon his Church.

5. *Psal.* 51. 4. *That thou mayest be pure when thou iudgest*: but *Rom.* 3. 4. *That thou mayest overcome when thou iudgest*, for illustration, for they who are pure overcome in iudgement.

Canon. IIII. Sometimes the Apostles adde some things for illustration.

Exod. 25. *With Hysop and Scarlet*: but *Hebrewes* 9 19. hee addes, *Hysop and Scarlet woole*, because all the Scarlet about the Sanctuary was of wooll *Xylinum*, which was the wooll of a tree: for there was no Silke in the Tabernacle, ° (as some conjecture) because it comes of the Worme, a creeping thing which was uncleane by the Law, therefore *Byssus* was fine linnen of Egypt, and not Silke.

° *Ainsworth on Exod.*

Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, soule, and strength*: and Christ addes, μετα διανοιας, *Both with the efficacy of the wind and will.* And the scribe addes a fift word, *Mark.* 12. 33. συνεσεως, *Understanding*, by which diversity of words, God would let us see that we should love him unfainedly; *Psal.* 77. 7. and that all the springs or fountaines within our soules, should praise him.

1 *Sam.* 9. 16. *And God gave them Saul the sonne of Kish, a*

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man of the Tribe of Beniamin: but *Act.* 13.20 *He gave them Saul, a man of the Tribe of Beniamin, forty yeares*, For illustratiõ, to cleere this part of the Chronologie the better.

Sometimes they omit something for illustration.

Esay. 52.7. *How beautifull are the feete of these who bring the glad tidings of salvation upon the mountaines? Paul, Rom.* 10. citing this place, leaues out (*upon the mountaines.*) The prophet when he went to prophecy, he went to Iudæa a mountainous Countrey, but the Apostles were to goe into the whole world: all the world is not mountainous, therefore he leaves out pertinently, *upon the mountaines.* Canon. V

Exod. 20.12. *Honour thy father and thy mother, that thy daies may be long in the land, which the Lord thy God giveth thee*: but the Apostle to the *Ephesians, Ephes.* 6.3. repeating the same, leaves out (*which the Lord thy God giveth thee.*) For the Christians were not to goe to Canaan to dwell againe.

Collation of Scripture with Scripture, is either in the phrase, when we compare the phrase of the Old Testament with the New: or in the type & the thing signified. Thirdly, in the type with the antitype. 1 *Pet.* 3.21. In all these we must take heede that our παραλληλα be ἰσα alike. Canon.

Of phrases not rightly matched, nothing is concluded.

Exod. 24.8. *Hic est sanguis Testamenti seu fœderis. This is the blood of the covenant. Math.* 26.28. *Hoc est sanguis meus: This is my blood.* Canon. 1

These two places are not well matched; the one place is proper, the other is tropicall: for when *Moses* sayes, *This is the blood of the Covenant*, he pointed at the blood of the sacrifice, which was blood indeed: but whē Christ sayes, 1 *Cor.* 11.24. *Luk.* 22.20. The wine which was in the Cup, was a sacrament of his blood.

1 *Cor.* 11: *Hoc facite*, the Iesuites expound it *sacrificate* sacrifice So *Iudg.* 13.15. *Facere hœdum, id est sacrificare*, to

to kill a Goat. These places are not rightly compared.

Facere hædo, to kill a Goate; *facere vitula*, to kill a Calfe, *est sacrificare*, to sacrifice; *sed facere vitulam*, is onely *mactare*, to slay. *Gen.* 18.7. So *Exod.*12.17. So *Exod.*29.and 30.*Facere iuvencam*, is not there to sacrifice, but to slay and prepare it, that it may be a sacrifice.

Obiect.

Iudges 13.15. *Faciemus coram te hædum caprarum*, signifies, *Let us sacrifice for thee a Kid*; therefore, *facere hædum*, signifies here, *to sacrifice.*

Answ.

These are the words of *Manoah* and his Wife, to the Angell, whom they knew not to be an Angell. What answers the Angell? *If yee hold me still I will not eate of your meate, and if ye offer a sacrifice, offer it to God*: So *Facere hædum, is both to prepare the Kid, that it may be eaten*, and, *to kill it, that it may be ready to be sacrificed*: but it never signifies, *to sacrifice.*

παραλληλα ἐτ α. Canon. 11

To compare the prophecy and the event, gives great light to the Scriptures, if they be rightly watched.

o P. Cunæus de repub. Iud.

*Gen.*49:10. *The Scepter shall not depart from Iuda till Shilo come.*

When° *Gabinius* the Pro-consull established fiue Synedrions of equall authority. (the first in Ierusalem; the second, in Gadara; the third in Amathus; the fourth, in Iericho; the fift, in Saphar.) Yet the Scepter was not taken away from *Iuda*, although it was weakned much; and it is to be marked, that there hangs a Scepter still above their heads where they sat in *Synedrio*, to put them in minde, that the Scepter should not depart from them till *Shilo* came; neither did it depart from them till Christ was borne: P then *Herod* killed those of the Synedrion, and tooke the governement to himselfe.

p Iosephus.

*Ier.*35.18. *And there shall not want one of the posterity of Ionadab, to stand before me for ever.*

q Saalig. in Euseb. Chron. Hieron.

The accomplishment of this Prophecy was, q when the

the *Chasidim* repaired the ruines of the Temple, in the time of the *Machabees*, and untill the destruction of the Temple.

Zach. 11.1. *And the gates of Libanus shall be opened.*

The[r] Iewes say, that this prophecy was accomplished forty yeares before the destruction of the Temple, which is called: *Domus sylvæ Libani.* The house of the forrest of *Libanus*, 1 *King.*7. This is to be marked, because the veile of the Temple rent in two, iust forty yeares before the destruction of the Temple. In the Syriacke it is, *facies Templi scissa est*, The face of the Temple was rent.

[r] Talmud. lib. Iom a cap. 4. Fol. 39.

Mich. 3.12. *Sion shall be plowed like a field.*

The accomplishment, when *Turnus Ruffus* came in with a Plough, and tilled up the very ground of the Temple;[f] for the Romans, when any Citty rebelled against them, they caused to plough it up with a plough, as it was their custome when they built Citties; first they drew a draught round about them with a plough.

[f] Scal. canon Isagog pag. 104.

Dan. 12.11. *Mat.* 24.15. *And the abhomination of desolation shall be set up.*

The accomplishment of the Prophecy [t] when the Romans caused display in the Temple, the spread Eagle, and the abhominations, contrary to the Law.

[t] Alexander ab Alexandro.

Luk. 19.44. *A stone shall not be left upon a stone.*

The accomplishment [u] when *Iulian* the Apostate hyred the Iewes to build the Temple of Ierusalem againe, they began first to raze the old foundation, and not to leave a stone upon a stone in it: here they accomplish the Prophecy, but there comes a fire which scatters them, that they did never build a new Temple againe.

[u] Tripart. histor lib. 5. cap. 48. de Iuliano.

When a wrong accomplishment is applied to a prophecy, they are not right paralleld.

Canon.

Esay. 7.8. *And within threescore and five yeares, Ephraim shall be destroyed from being a people.*

2 *Esdr.* 13 45. The false accomplishment, when the Israelites went into the Countrey of Arsarat in Tartary, beyond the Caspian hills, inclosed there by the Sabbaticall River: but the true accomplishment was, when they were carried unto the land of Medea by Assarrhadon, 2 *King* 17.6.

Esay 19. *And he shall enter into Egypt, and the Idols shall fall before him.* A false accomplishment, [x] when Christ fled to Egypt (some say), all the Idols fell downe before him, and that the tree *Persea* bowed thrice downe and did homage to him. This was the fault of the Ancients, that strained the prophecies too much, in applying them to Christ.

x Sozom.

Num. 23. 17. *There shall arise a Starre in Iacob.*

A wrong accomplishment, [y] when *Ben Cosbi*, in the dayes of *Hadrian* the Emperour, gathered a multitude of Iewes together, calling himselfe *Ben Cokiba*, *filium stellæ*, *The Sonne of a Starre*, applying this prophecy to himselfe: but experience taught him afterward, that he was *Bar Chosiba* to them, *The sonne of a lye.* But the true accomplishment is in Christ, who was the true *Starre arising out of the East*, *Luk.* 1.

y Hier con ruf. Talm. in l. Tachasin.

Zach. 14. 20. *And in that day holinesse to the Lord shall be written in the horse bridles.*

A false accomplishment, when *Helena* found the Crosse of Christ, and put a peece of [z] it in the bridle of *Constantine* her sonne. But the true accomplishment, is under the kingdome of Christ, *When all things are made holy to those that are cleane*, *Tit.* 1. 15.

z Euseb. in vita Constantini.

Psal. 91. 13. *Thou shalt tread upon the Serpent, and the Cockatrice.*

A false accomplishment, when Pope *Alexander* set his foot upon the necke of *Fredericke Barbarossa*, and troad upon him. But a true accomplishment, when Christ did tread Sathan under feete.

Ma-

Malac. 1. 11. *And there shall be a cleane offering offered to the Lord in all places.*

A false accomplishment, when the Papists apply this to the Masse: for all the faithfull (who are a royall Priesthood to God) offers this spirituall offering to the Lord. The Prophet speaking of the spirituall worship of the Gospel, expresses it often by the ceremonies of the Law: *Esay.* 19. 29. *Esay.* 65. 7. *Mal.* 3. 4. they mention the burnt offerings, the sheepe of *Kedar*, the rammes of *Nebaioth*, and to goe to Ierusalem.

This sacrifice which the Prophet speakes of, is under the New Testament: but the spirituall sacrifices of prayer, and vertues of charity, were common to the Iewes under the Law. *Object.*

The Christian worship, that succeeded the Iewish worship, was not meerely spirituall as ours, for they had carnall sacrifices with their spirituall. 2. Although the worship of God was still spirituall, (and no worship may succeed it) yet the same in substance came forth in divers manner: so the worship of Christians, did succeede the Iewish, that was covered. *Answ:*

Many more examples might be set downe, concerning Dittologie, or double reading; Stigmatologie, or right poynting; Analogie, or right Collation: But I study to brevity. For any diligent man, by helpe of the Canons, and examples set downe, may make up a whole Booke of such, the way being made plaine before him.

CHAP. V.

Of the fourth helpe.

*Μεταφράσις, or the Translation of a Scripture, or * the Translation from one tongue to another.* * Μετάφρασις.

THE Translation of the Scripture out of the Originall tongues, into other Languages, is a profitable *Canon.*

helpe for the understanding of the Scriptures.

Confir. There is into a Text *Paraphrasis*, *Metaphrasis*, and *Ecphrasis*.

Metaphrasis, is when we translate out of one language to another, as neere the words as we can.

Paraphrasis, is when we follow not the words so strictly, but by a larger circuite of words, wee expresse the sense.

Ecphrasis, is when we make a narration onely, according to the sense, having no respect to the words.

A *Metaphrase*, *Deut.22. 6. Ye shall not kill the dam upon the Egges. Ionathan* Paraphraseth it thus; *As our Father in heaven is mercifull, so be ye mercifull upon earth; therefore in one day ye shall not kill the Cow and the Calfe, the Ewe and the Lambe.*

The Ecphrasis of it, *Ye shall not be cruell.*

Leuit.19.28. The Metaphrase, *He who polluteth himselfe with the soule of the dead.*

The Paraphrase, (*With the bone of the soule*) to let us understand, that by soule there, he meanes the body.

Ecphrase, *He who pollutes himselfe.*

Obiect. If it be said, that which is not authenticke should not be read in the Church, no Translation is authenticke, therefore it should not be read in the Church.

Answ. *Aliquid est primariò authenticum*, primarily authentick, *aliquid secundariò*, secondarily authenticke; a Translation is authenticke, in so farre as it agrees with the originall.

Quest: How farre are we bound to beleeve a Translation?

Answ. Here we must use the distinction of *Necessitas consequentis*, necessity of themselves; and *necessitas consequentiæ*, the thing that followes on them: *Necessitate consequentis*, wee are bound onely to beleeve the Scriptures for themselves: we beleeve a Translation, *necessitate consequentiæ*, putting this, or this, (that is) we beleeve a Translation,

slation, in so farre as it is agreeable to the authenticke Scripture.

Paragraphe I.

Of the necessity of a Translation.

Canon.

VVIthout Translation, the Scriptures could not be understood by forraine people.

Confir.

1 *Cor.* 14. 11. *If I speake in an unknowne tongue, I am but as a Barbarian.*

Illust.

When *Ptolomæus Philadelphus* had gotten the Coppy of the Hebrew Bible out of Iudæa, to put it in his Library in Alexandria, he understanding nothing of it, said; [a] *What profiteth a sealed up fountaine,* or a hidden treasure? therefore he sent to Iudæa for learned men, to translate the Bible.

a *Epipha. de ponder.*

Paragraphe II.

Of the Seventies Translation.

THis Translation of the Seventy, was the first Translation, which ever was of the Bible, and it was by Gods speciall providence, that it was translated by them: for by it the Lord made a way to the calling of the Gentiles; [b] there was no Translation before it in the daies of *Alexander* the Great, or above: for whatsoever *Plato* or *Aristotle* learned of it, it was by Tradition, not by Translation.

b *Ioseph. lib.* 1 *antiq.* sayes that they translated onely the five books of Moses.

Canon.

The seventy were not θεοπνεύστοι, *Inspired immediately by the holy Ghost*, when they translated this Scripture.

I

Illust.

Of purpose they studied to change some places, for feare of giving offence to *Ptolomie*, and his Queene. *Gal.* 1. 10. *If we please men, then we are not the servants of Christ.*

When [c] *Philip* came to the Oracle of *Apollo*, the Priests

c *Demosth.*

caused the Oracle to answer to his humour, and therefore it was said φιλιωπαίζειν. So they would make the Scriptures humour *Ptolomie*, and so πτολομαίζειν.

These places make their wrong Translations manifest.

1 *Example.*

Gen. 2. *And God ceased from all his labours the sixt day, and rested the seventh day,*: Least King *Ptolomie* should have asked them; What? *Made God any thing upon the seventh day, and then rested?*

2

Exod. 4 20. *Moyses* tooke his wife and his two sonnes, and set them upon an Asse; but the seventy translates it thus. [c] *Moyses tooke his wife, and his two sonnes, and set them upon that which was under the yoake* (ὑποζύγιον:) Least King *Ptolomy* should have derided our Master *Moyses*, because he rode upon an Asse, and that he should not say, how could an Asse beare a woman and her two sonnes: hee would never have done this, if hee had not beene a begger.

[c] *Chronicon templi secundi sive annales regum Israel.*

3

Levit. 9.6. *Ye shall not eate of a Hare.* They translate it not λαγὼν, *a Hare*; but δασυπόδα, *rough-foote*, because the Kings wife was called *Arnbath*, *a hare*; they would not translate it a *Hare*, least the Queene should say, that the Iewes did mocke her.

4

Num. 16.17. *I tooke of them not an Asse*; but the seventy translates it thus: *I tooke of them nothing of valure.* Least the King should say hee tooke not an Asse, but he hath taken some other reward, therefore they translate it ἐπιθύμημα, putting *Chamud desiderabile*, for *Chamor asinus.*

Deut. 32. 8. *The sonnes of Israel*: But the seventy translates it the Angels of God; least the Heathen should take offence heere, that *Israel* should be matched with the seventy Nations; that is, with all the people of the world. [a] *The things beneath* (say they) *signifie mystically things above: the seventy Nations, signifie seventy Angels, who are about Gods glorious Throne; the presidents of the seventy Na-*

[a] *Talmud. lib. Megbillah.*

Nations. Doth not the Apostle confute this doctine, *Col.* 2.18. and herein the seventy followes the Platonicke errour of the Iewes.

Thirteene such places they translate, as *Iosippus* and the *Talmud* testifie: but how ridiculous reasons they are, ye see; which shewes, that they have not beene immediately directed by the holy Spirit. *Talmud, Babylon.*

The second reason, which proves them not to bee θεοπνεύστοι, is this: the seventy have added to the number of the yeares of the Fathers, an hundred yeares to each one of them. *Gen.* 5. which is not in the originall, that they might seeme to match the fabulous Egyptians in the number of their yeares: and so, *Iob.* 13.9. *They would lye for Gods cause.* II.

The third reason, which proves them not to be inspired by the holy Spirit, is this; they have added three or foure verses to the end of *Iob*, which are not originally set downe in the Hebrew. III.

[f] The seventy washing their hands every day, in token of their sincerity in this worke, seemes not to have beene so sincere in this businesse. *Cano 1.* f *Aristeas*

Therefore that which some report, [*] that they were shut up in severall Cells, which long after were to bee seene in Alexandria, [g] *Hierome* reiected as a fable; shewing that no such thing is reported by *Aristeas*, that was present at the businesse, and that no remainder of any such Cells was to be found at Alexandria, but that they met in one place, and conferred together every day, till the ninth houre, and in seventy dayes perfited the whole worke. *Augustine* [h] leaveth it doubtfull. This fable is urged by some, to prove that these Tranlators were guided by a Propheticall Spirit; therefore *Augustine* cals them, *Sapius Prophetas & eodem quo Prophetæ spiritu incitatos illa scripsisse, etiam in quibus ab Hebræa ratione dissentiunt*: oftentimes Prophets, and to be stirred up by the

* *Ioseph. de antiq. Iud. Illust.*

g *Hieron. in Pentateuch. Moysis præfatione.*

h *August de doctrina Christiana lib. 2. cap. 15.*

same Spirit that the Prophets were in writing those things also, in which they disagree from the Hebrew writing: but *Hierome* condemneth this.

Canon. Although the seventy were not immediatly inspired by the holy Ghost in writing, yet the Church hath accounted their Translation next unto the holy Scriptures.

Illust. Some holy Writ is *Authenticæ veritatis*, of authenticke verity: Some is *Ecclesiasticæ universalis receptæ*, received universally in the Church: Some but *Ecclesiasticæ particularis*, particularly received in some Churches.

Authenticæ veritatis, as the Hebrew Translation of the Old Testament.

Ecclesiasticæ universalis, the Translation of the seventy received in all Nations.

Ecclesiasticæ particularis, The Translation of *Ptolomæus Lagus*, received onely in Egypt.

The Greeke of the New Testament, is *Authenticæ veritatis*. The Syriacke is *Ecclesiasticæ universalis*: but *Hieromes* Translation, is *Authoritatis privatæ*. The Greeke Text is, αυτόγραφον: The Latine and Syriake, is ἀπογραφήν.

Canon. The Apostles themselves followed the seventies Translation in most things: therefore their authority must be more universall, then any other private mans Translation.

Illust. It was great presumption in the orientall Iewes, who dwelt at Babylon, (and keepe still the originall Text) to keepe a yearely fast called * *Angaria*, because the Bible was Translated in Greeke by the seventy. and they say, that there was three dayes universall darkenesse when it was translated, and they call the westerne Iewes in derision (who follow the seventies Translation) *Kira lemiphrang, lectionem retrorsam*: The backward reading, because they reade from the left hand to the right.

Talmud. Babylon. * These *Angaria* were kept by them when any lamentable thing fell amongst them, as the burning of the Temple, and such.

They called the other reading, *Hakkore giphtit*, which is, *From the right hand to the left*. The westerne Iewes were

said,

said, ἀναγινώσκειν ἀιγύπτιστι, *Legere Egyptiace*, that is, *To use the Greeke tongue*: they were called *Helleniſtæ*, becauſe they uſed the Greeke Tranſlation in their Synagogues.

Vpon [i] this, there aroſe a great contention betwixt the Iewes and the Græcians, *Act. 6. 1.* That is, the Græcizing Iewes; and the other Iewes who kept the Hebrew Text, the chiefe of theſe dwelt in Babylon, *1. Peter 5. 15.* This hatred continued afterward when the Græcizing Iewes had their Synagogues diſtinguiſhed from other Iewes; [k] *Beniamin Tudelenſis* ſaith, that in his time there were two ſorts of Iewes in Alexandria, *Babylachim & ikrikin, id eſt, Græcizantium, & non Græcizantium, Græcizing Iewes, and not Græcizing*: for the Babylonian Iewes followed not the Greeke Text.

[i] *Stal. in Euſeb.*

[k] *Beniamin Tudel.*

Learne to put a difference betwixt theſe three ſorts of Iewes: Firſt, the Hebrewes who dwelt ſtill in Palæſtina: Secondly, theſe who were carried away to Babylon, *1 Pet. 5. 15.* Thirdly, *Helleniſtæ*, or *Græcizing Iewes*, *Iohn 7. will he goe to the diſperſed Greekes?*

It was a great preſumption in the Babylonian Iewes, to hate ſo greatly the Weſtern Iewes, who followed the ſeventies Tranſlation, ſeeing the Apoſtles themſelves followes them in many things.

Canon.

1 Full. Miſc.

The ſeventy differed from the Hebrew Text in many things, becauſe they followed the Syriacke tongue, which was then moſt in uſe.

Pſal. 1. Raſchang in the Hebrew tongue, ſignifies him who was *condemned*; but in the Syriacke tongue, it ſignifies him who was *wicked*.

1 Examp.

The ſeventy following the Syriacke, tranſlates *Haraſhagna* ἀσεβὴς, *wicked*; for none were condemned but thoſe who were wicked.

Pſal. 51. 4. That thou may be juſtified in thy ſpeeches, and pure when thou judgeſt. But the ſeuenty turnes it, καὶ νικήσῃς *& vincas*, *and may overcome*: which verſion the Apoſtle follows

2 Example.

followes, *Rom.* 3.4. The seventy following the Syriacke, translates the word, as the Syriacke hath it. For *Zeka* in the Syriacke tongue, signifies to *overcome*, these who are pure overcome in judgement.

3 *Example.* 2 *Sam.* 24.15. *Dabar* in the Hebrew, signifies the *Pest*, in the Syriacke it is called *Mothena, Death*; and the seventy following the Syriack, and *Iohn* 7. *Rev.* 6.8. cals it θανατος, *Death*.

This Translation of the seventy perished, when the Library of *Ptolomie* was burnt by *Pompey*, therefore they are but fragments of it which we have now.

Paragr. II.

Of the Translators that followed after the Seventies.

Canon. The second translation. THe next Translation, was the Translation of *Aquila*, borne in *Pontus*: first, he was a Gentile, secondly, a Christian: thirdly, an Apostate Iew. He Translated the Bible both corruptly, and contentiously.

Illust. m *Ierome in Ezek.* 3. This [m] *Aquila* had another Translation more accurate then the first, κατ' ακριβειαν *dicta*: It was called the edition of the Iewes, because the Græcizing Iewes used it in their Synagogues.

The third translation. The third Translation, was that of *Theodosion* borne in *Pontus* also: first, he was a Marcionite, after leaving his sect, became a Christian Orthodox in shew: he made defection from the Christians to the Iewes, and translated the Bible.

The fourth translation. The fourth Translation, was that of *Symmachus*, under *Augustus Severus*, a Samaritane; who because hee could not get a place of dignity amongst them, came to the Iewes, and was circumcised the second time. (For they used to circumcise them anew againe, who made defection to the Samaritanes, or came from them.)

The fift translation. The fift Translation, was found incloſed in a Barrell at Iericho, and it is called the fift Translation.

The

The fixt Translation, was found in the yeere of Christ 230. at Nicomedia. The fixt translation.

Origen joyned all these together in one volume; the seventieth, that of *Aquila*, of *Theodosion*, *Symmachus*, two Coppies of the Originall; one in Hebrew letters and another in Greeke Characters: for which the booke was called *Hexapla*; then he addes the other two, and then it is called *Octupla*.

Herein the Providence of God is to be seene; as the Lord made the Mazorites the instruments, to keepe the reading uncorrupt: so he made *Origen* the Instrument, (who was otherwaies but a bad Textuall) to preserve the best Translations. *Nota.*

Tertullian[n] testifies, that in Serapæo, (the Library of *Ptolomie*) the seventies Translation was put in Hebrew letters, and was used to be read in their Synagogues. n *Tertul.*

In some of their Synagogues, they read both the Hebrew and the Greeke, as at this day: and sometimes they use to reade the Hebrew, and the Targum.

In[o] the dayes of *Iustinian* the Emperour, the old contention among the Iewes revived: some seeking that the Hebrew only should be read: some againe, that the Greek onely should be read. The Emperour allowes the Hebrew, and the seventies Translation to bee read: he discharges altogether δευτερωσεις, that part of the *Talmud*, called *Mischna*, becaus it is full of old Wives fables, but he allowes δευτέρωσιν, the second Translation of *Aquila*. o *Iustin. in Novellis.*

PARAGR. IV.
Faults in a Translation.

WHen a Text is Translated κατα πόδα, *lightly*, (as the Greekes speake) then a Translation is servile. *Canon.*

A Translator is not bound to translate word by word. 1

Vben Lo, is translated, *Luke* 20. *having no children*. But *Matth.* 22. 25. *having no seede*. 1. *Exemple*

Min

Mincha, *The meate offering*, *Acts* 7.42. is translated θυσία, *Incense*. But *Heb.* 10,5, πρόσφατα, *New slaine*.

Canon. 2

A Translation must not be * *Luxuriant*: for then the Paraphrase is in place of Translating.

* Μεγαλόμυθος & *Magnos circuitus habens*, having a large Paraphrase.

As men powring Wine out of one vessell into another, take heed, that the vent be not too great, for then the Wine will corrupt. So, if a Translator take too great liberty to himselfe, he may corrupt the sense

The Apostles when they cite Scripture, they are not Translators; and therefore they are not bound to the words, but may adde or paire: and yet as *Ierome* saith, * they give the full sense, *pressed downe and running over*. *Luke* 6.

* *Ierome.*

Canon. 3. *Illust.*

A Translation must not be barbarous.

The Iesuite thinketh that the Pope may make a barbarous word good; but hee thought otherwaies, who said, *Romanum Imperatorem jus hominibus civitatis dare posse, non item vocibus.* The Romane Emperour may give Laws to men in City, but he cannot give Laws to words.

Canon. 4.

He must not be ἐριστικός, or a contentious Translator.

p *Hier. ad Pammach. de optimo genere interpr.*

Such was *Aquila*, who as * *Ierome* testifies; *Non sensum sed Etymologias verborum interpretatus est*: who interpret not the sense, but the Etymologies of the words. *Thomas Aquinas* sayes well; *We must not so much respect the originall, exact, and precise signification of words, as whereunto by use and speech they are applyed.*

Aquila translates τριχίνας, *Satires*, because they were hairie: so for *Hamma*, *Sol*, the Sunne, he puts *calorem*; so for *Iebina*, *Luna*, he puts *Album*: so *pro gnalmah Iuvencula*, a Virgine, he puts *abscondita*; because these were true Etymologies in derivation.

Canon. 5.

A Translator must not affect καινοφωνίαν, *Newnesse of words.*

* *Castalio.*

This was * *Castalio* his fault: as *Sequester*, a Mid-man, *Pro mediatore*; *genius pro Angelo*, an Angell; *obtrectare*

pro

pro blasphemare, to blaspheme: so *infundere pro baptizare*, to baptize, and *Respublica* for *Ecclesia*, the Church.

A Translator must not be malicious.

When our Lord hung upon the Crosse, the Thornes but scratched his skinne; but the speare pearced his side: so some translations but raises the skin: but there is another malicious translation which pierceth the side of Christ and his word.

Esay 7. *Behold a Virgin shall beare a Sonne.* *Aquila* of purpose, to disgrace Iesus Christ, translates it, *Behold a woman shall beare a* νεανις, *Sonne.* So the Papists of purpose to justifie all their errors, they followed *Ieromes* Translation in all, and so they pierce the truth also.

But what, will yee make *Ierome*, that worthy instrument of God, a piercer of Christs side?

God forbid: But the seventy, when they translated *Prov.* 8. 22. * *Canani* εκτισε, *creavit*, and not εκτησατο, *possedit* (*God created me*) for (*God possessed me.*)

They did not of malice stab Christ, but indeed they raised his skin. When the Arrians (who denyed Christs Divinity) lighted upon this place, they stabbed Christ by it: So *Ierome*, at the first translating sundry things amisse, hee but raised the skinne; but the Papists justifying all the errors in that Translation that goeth under his name, and preferring it to the Originall, in effect stabs the Lord. Did not *Sixtus Quintus* the Pope, for the justifying of the vulgar Latine, set out a Greeke Bible by Cardinall *Carapha*, *Anno* 1587. to cause men beleeve, that the Latine was according to the ancient Greeke, whereas the Greek was forged according to the Latine.

And this is worst of all, when they would make *Paul* privie to their forgery. There is a place cited out of the foureteene *Psalme*, and out of other places of Scripture, which places, because they are cited together, *Rom.* 3.

They

Canon. 6 *Illust.*

1 *Example.* *Canani*, they thought it no compound of *Canan* and *Ni* the affixt, but of *Canan*, and *Ioh*, for *Canan*, signifies, *ædificare* or *creare*, or *constituere*. *Ecclesiasticus* 24. follows the same error,

קנה *possidere.*

קנן *Ædificare.*

Object.

Answ.

They dare bee bold to joyne them all together in the foureteene *Psalme*; affirming that *Paul* read them so in the seventie, and that out of the seventy they were set downe so, *Rom.* 3. And so they reade them still in their Churches, contrary to the Originall.

PARAGR. V.

What things are to bee observed in a Translation.

Canon. 1. WOrds which have beene kept still originally, should not be translated, *Rom.* 9. Κύριος Σαβαὼθ. So *Iames* 5. *Ascends into the eares of the Lord of Sabbaoth.*

Nota. *Saboth*, *Haliluia*, *Amen*, *Belial*, and such words are received into al languages, therefore needs no Translation.

Canon. 2. Words appropriate should not be translated to any other use, but kept for the use they were appropriate to.

Gen. 49. 16. *Super virum separatũ*, (*Natzir*) *a fratribus suis Vpon the man separate from his brethren.* Here we cannot translate it: *upon the man & a Nazarite from his Brethren*: because *Nazarite*, is a word appropriate to the *Nazarites*.

2. *Eccl.* 2. 5. *I planted Orchards*: but in the Hebrew it is, *I planted Paradises*: yet we cannot translate it Paradises, beeause it is appropriate.

2 *Sam.* 19. *That ye be not to me an adversary*: *Lesatan*, we cannot translate it here, *That ye be not a Satan to me*, For Satan is appropriate to the *Divell* now.

Luke 18. 12. *I fast twise in the weeke*: in the Greeke it is,

3. *In the Sabboth*: yet we cannot translate it so, because *Sabboth* is a word appropriate to the Sabboth day.

4. *Marke* 7. 4. *The Pharisies wash the Cups*: in the Greeke it is, *Baptizes them*, yet we cannot translate it *Baptize*, because it is a word appropriate to *Baptisme*.

5. *Mat.* 20. Διάκονον cannot be translated *Deacon*, but a *Servant*, because this word *Deacon*, is appropriate through use, to *Church servants*.

Proper

Proper names when they are interpreted in another language; the interpretation should not bee translated, as *Thomas* called *Didymus*, wee cannot translate it here (*twins.*) so *Talitha*, *Dorcas*, we cannot translate it a *Roe*; so *Cephas*, *Peter*, a *stone*. But where it is an appellative, although interpreted, yet we may give the interpretation of it, as *Elimas*, *sciens*, *arabice*; by interpretation *Magus*, we may translate a *Magitian*; so *Abba*, *Pater*, *Father*; *Shilo*, which is by interpretation, *sent*.

3 Canon.

Words which have degenerate from the first imposition, should not be used in a Translation.

4 Canon. Confir.

Hos. 2. 16. *Ye shall call me no more Baal, Lord, but Ischi, my husband.* So *Idiota*, 1. *Cor.* 14. should not be translated an *Idiote* now, but a *private man*; because we take *Idiote* now for a *Foole*. 1 *Peter* 5. 3. Κλήρος Θεοῦ *Dei*, should not be translated *Gods Cleargie*; because *Cleargy* is not taken for *Clearks*, but Gods *portion* or *lot*; the people are called *Gods portion*, *Deut.* 32. 9. So the Wise men came from the East, *Math.* 2. 1. In the Greeke it is μαγοι, we cannot translate it *Magicians*, for they are Sorcerers now. If one should call a *King* a *Tyrant*, it were treason, or a *wise woman Saga*, would be hardly thought of: so among the Latines, *Fur* a *Theefe*, when before it was a *Servant*.

Virg. Quid facient Domini, audent cum talia fures?
When * Slaves thus saucy are,
What will their Masters dare?

* Theeves.

Words which are institute for prophane things, are not to be applyed in a Translation, to holy things.

5. *Kumarim atrati*, were the heathen Priests. Hos. 10. 5.

Ἱερεὺς, a Priest, *Heb.* 7. 1. The Syrian translates it *Cumar*, which is never used of the Iewes, but to signifie a Heathen Priest; as *Iudges* 17. 10 *Come and be a Priest to me.* The Chaldy hath it, *Come bee a Cumar to me*: And the Iewes at this day cals the Monkes and Fryers *Cumarim*.

So

So it were a vile thing to translate *Nabi, Propheta, a Diviner*, being now taken in a bad part.

6. Canon. Words of whose signification wee are not sure: these the Translator should keepe in the Text originally, and set his doubtfull Translation in the Margent.

Illust. The Psalter which the Church of Antiochia useth, is not translated out of the seventies Translation, but out of the Hebrew Text.

2. Example. *Psal.* 18.3. Because they understood not what this word *Casi, the new Moone* meant, they kept still the Hebrew word in their Greeke Translation. So in the Arabicke Paraphrase, because they understood not what this word *Casi*, the new Moone meant, they left a blanke for it.

2 *Ge.*35.16. *Kibrath haaretzh dieta terræ, halfe a daies journy of Ground*: because the 70. understood not perfectly these words, they kept still the *Hebrew* words in the *Greeke* translation.

3 *Gen.*36.24. *This is Ana, who found out Haiammim, Mules in the desart*: because the Hebrew word was hard to bee interpreted, therefore *Aquila, Symmachus*, and *Theodosion* retaines still the Hebrew word ραμίν.

4 *Deut.*14.5. The Chaldy and Arabicke, retaine the Hebrew word *Iachmura*, the *Chamois*.

7. Canon. There are many Beasts and Birds, which the Iewes farre lesse the Christians understands not; and therefore kept still in their owne original.

1. *Lev.*11.18. *Racham*, the Redshanke: the seventy translates it πορφύριον, from the proper colour of it, because they understood not what it was

2. So *Levit.*11. *Cabath*, the Heron, the 70. translates it ὀνοκρόταλον, as they would say, *Asinus crepitans, ab* ὄνος *asinus*, & κρίτω *crepito*, *To make a noyse*: They gave the Fowle this name, not understanding the proper signification of it, because it brayed like an asse: if the naturall Iewes

Iewes understood not many of these words, farre lesse the Christians: the Translator should doe well then to keepe those doubtfull words in the Text, and put his Translation in the Margent.

Some[t] words in the Scripture, are either *mediæ significationis*, of a middle sense; *contrariæ significationis*, & contrary sense; or *quæ vergunt in extremum*, that turne to one of the extreames. A Translator must take heed to these.

[t] *Canon.*
[u] *Scal. in Eleuth.*

Words which are *mediæ significationis*, these the Greeks call ἀμφίπεφα, may be taken either in a good or bad sense; and they may be knowne easily by the sense. 1.

Gen. 3. *And the Serpent was* (*Gnarum*) *the subtilleſt beaſt of the field*: here it cannot be translated *the wiſeſt*, (although *Gnarum* be taken oftentimes in a good sense in the *Proverbes*, *Prou.* 19. 15.) but *ſubtile*. *Facere ungues*, *To let the nayles grow*, *Deut.* 21. *To pare the nailes*, 2 *Sam.* 19, So *Elevare caput*, *To lift up the head*, *in Gen* 40. 11. is either to *preferre a man*, or *to hang him*. So *Transeat calix*, Mathew 26. *To let the cup paſſe over*. But *Lament.* 4. 21. *To drinke the cup*: So *Numb.* 33. 3. *With a high hand*, that is, *preſumptuouſly*: but *Exod.* 14. *With a high hand*, that is, *couragiouſly*: *Onkelos*, with *an uncovered head*; that is, not being ashamed, for they that were ashamed covered their heads.

Words which have a contrary sense, may easily bee knowne, as *Bleſſe God and die*, *Iob* 1. Here it might be easily understood, that the contrary is meant, that is, *Curſe God*. So *Deut.* 22. 9 *Ne forte ſanctificetur plenitudo ſeminis*, *id eſt*, *polluatur*; Least thou defile the increase of thy seed. So, 1 *King.* 21. 12. *Naboth had bleſſed God*: that is, *he curſed God*. So 1 *Sam.* 14. *Cedo innocentem*, that is, *the guilty*. 2.

When they tend towards the extreame, then they should be most taken heed unto. 3

Gaon, signifies first, *Excellency*; and then *Pride*, *Prou.* 8. 14. Heere we must take heed how to translate the word,

for they that are excellent men, fall soone into pride. So *Shatah to drinke*, signifies, to be *merry to sobriety*, *Gen.*43. 34, and to be *drunken*, *Gen.*9: because men when they are merry, if they take not heed, may fall into drunkenneſſe; therefore the Translator had need to make the difference of theſe two.

In bonum. In malum.

Canon.

A Translator is not to adde a word to the Text, but where the ſenſe urges it.

1. יהוה

*Levit.*24.11. *And the Egyptian blaſphemed (the Name of) God*: they adde this word (*Name*) whereas *Haſhem* ſignifies *God*. ſo that nothing ſhould be added.

Pro Iehoua, Shemeſt nomen Dei.

2.

*Gen.*4.11. *And Cain ſpake to his brother Abel*: hee ſayes not *& dixit (illa) Cain. So it was when they were in the field*: ſomethings is underſtood, but ſhould not be ſupplyed, becauſe the holy Ghoſt hath not expreſſed it. * The Latine Interpreter ſupplies, *Egrediamur foras*, *Let us goe forth*. The Samaritane Coppie ſupplies, Δέλθωμεν εἰς τὸ πέδιον *Let us goe to the field*. But *Targum Ieruſ.* ſupplies a long reference.

* *Hieron. lib de quæſt. Heb.*

Mark.8.12. *If there ſhall be a ſigne given to this Nation.* Nothing ſhould be ſupplied here (as ſome profanely doe) *Let me not be God*, or ſuch.

Queſt. How ſhall ſuch ſort of ſpeeches be ſupplied then?

Anſw. Some have tranſlated them by ſimple affirmations, but it is better in a Tranſlatiou, that the ſpeech be kept ſtill, without any ſupply, for then the grace of the ſpeech is more perceived.

1. *Example*

*Exod.*9.31. *And the wheate was hidden* (in the ground) *and the Barley was in the eare.* This ſupply, hidden (*in the ground*) is contrary to experience, ʏ For, in no Countrey there is ſuch difference betwixt theſe three; that is, the Flaxe bolled, when the Wheate is hidden in the ground, and the Barley in the eare; therefore it ſhould be tranſlated *And the Wheate was* * *not ſhut out.*

ʏ *Druſ in Exod.*

* *Serotinum.*

Canon.

In a Tranſlation, wee muſt ſhun that which hath the ſhew

shew of any hyperbole as farre as we can, either in *excesse*, or *defect*.

In excesse; *Esay.* 49. 12. *And they shall come from China.* * This Translation is somewhat hyperbolike, therefore *Iunius* Translates it from Sinai.

* Scaliger in Emend.

Deut. 3. 11. *His bed was of iron*: but [a] *Haskumi* sayes, *His castle was of iron.* This Translation is hyperbolike, therefore to be avoyded.

[a] Haskumi.

So when it is hyberbolike in defect.

And *Gammadim*, *Eze.* 27. 11. was upon the walls.* Some Translate it Pigmees, *homines cubiti*, *No longer nor a cubite*: but because this is an hyperbole in defect, we should shun it.

* Shindl. Pentag.

In Translation, we must take heed, what sort of people the phrase hath relation to. *Canon* 11.

Πρωι τε σαββάθε, in the end of the Sabboth, *Math.* 28. 1. This speech hath relation to the forme of the Greeke, and not of the Hebrewes: for the Iewish Sabboth began in ὀψι, in the evening: and the Greeks, in πρωι, in the morning. *Mark.* 16. hath relation to the Greeks, and not to the Iewes: therefore πρωι, should be translated *Serum Sabbathi*, the last part of the Sabboth, according to the Iewes. When the Sabboth was ended; but according to the Greekes, in the beginning of the Sabboth: for their day began in πρωι, in the morning, *Act.* 28. 23. ἀπο πρωι ἑως ἑσπέρας, *à mane ad vesperam*, from the morning to the evening.

In a Translation we must labour to keepe the proper phrase of every language. *Canon.*

Epphata, *be thou open*, *Marke* 7. Translates it διανοίχθητι *adaperire*, *be thou opened*: but the Greeke phrase hath it ἀναβλέψων, *videre*, *to looke up*, *Mark.* 7. 11. The Hebrewes say, *Gifts blinds the eyes of the open*; but in our language hee is said to be open, whose eye-lids are not shut, although he see not. 1 *Example.*

2. So the Syrian phrase calls a *Sinner*, *Hajah*, *Debitor*, *and Sinne is debt. Mathew* 23.16. following the Syriacke cals them ὀφειλήματα *Debts*: but *Luke* following the Greeke, cals them ἁμαρτίας, *Transgressions.*

3 *Math.6.When ye doe Iustice*, in the Syriacke. in the Hebrew, *when ye breake your bread*: in our language, *when ye give your Almes.*

4. According to the Syriacke phrase, *Luk.*1.66. *All that heard it, laid it up in their hearts*, but *Luk.*7.39. *They thought of it.*

5. So, *Luke* 2.28. *He tooke him in his hands*: the Syriacke, *In ulnis in his armes.* So the Hebrew wil say, *The whole earth was of one lip*, *Gen.*11: The Greeke στόμα, *One mouth*: and we, *Of one language.*

6. So the Chaldæans and Assyrians say, *Luk.*15. *I have sinned against the heavens*: but the Hebrews & the Greekes, *Against God. Vir linguæ nequaquam erit stabilis*, *Psal.*140: the Chaldy saies, *A man who speakes with the third tongue*, having a tongue like a Serpent, which *stings three at once*, to wit, *himselfe, him to whom, and him of whom. Eccl: siasticus* 20.16. *Lingua tertia commovet multos: A man with the third tongue stirreth up many.*

CHAP. VI.

Of the fifth Helpe.

Ἰδιωτικὸπται, *or Customes proper to the Iewes.*

Canon. HEIR Customes were either Ecclesiastick or Politicke: Eccleſiasticke were these that concerned the time of Gods worship, the place where he was worshipped, the persõs who worshipped him, either at Ierusalem, or any other place where the Iewes were resident for the time, and the manner how he would be worshipped.

SECTI.

SECTION. I.

Of their Ecclesiasticall Customes.

Of the time of the day that God appointed for his Worship. *Canon.*

GOD appointed a time for his dayly worship in all Ages.

The times that God appointed for his worship were either dayly, weekely, monthly, or yearely.

Act. 10. 9. *Peter went up about the sixt houre to pray.* *Conf. Illust.*

They had three times appointed for prayer: the morning, the sixt houre, and the evening; borrowed from the three times of their sacrifice. Their morning sacrifice was any time before the third houre; their evening sacrifice, ordinarily was killed before the ninth houre; But when the sacrifice of the Passeover was to be killed betwixt two evenings, then the ordinary sacrifice was anticipate one houre, and killed halfe an houre past sixe, and offered soone after: This sacrifice, which came neere to the sixt houre, was called the mid-day sacrifice: and from this they borrowed their Prayer at the sixt houre, *Act.* 10 9. From the morning sacrifice their morning Prayer, *Acts* 2. 15. From the evening sacrifice, their evening Prayer. *Act.* 3. 1.

PARAGR. I.

Of the Sabboth.

GOD separated the Sabboth from all other daies of the weeke for his worship. *Canon.*

Esa. 58. 13 *Call the Sabboth a delight, to consecrate it as glorious to the Lord &c.*

They had a preparation to their Sabboth called παρασκευη, *The preparation.* This was called *Gnereb Hassabbath, Vespera Sabbathi, The evening of the Sabboth.* *Illust.*

1 b *Scalig in emend. ex Ioseph.*

They had before this *Preparation*, *Luke* 23. 54. b their προπαρασκευὴ *Their fore preparation*, *Mat.* 27. 62. This began in the morning, and lasted untill the sixt houre.

2.

Secondly, their παρασκευὴ, *largely taken*, *Ioh.* 16. 24. This began after the sixt houre.

3 c *Ioseph. de antiq. Iud.*

Thirdly, they had • παρεσκοδὸν σαββάτου, *The approaching of the Sabboth*: This began after the evening sacrifice was ended, and before the Sunne set; this was properly called παρασκευὴ.

4 d *Ioseph. de antiq Iud.* e *In lib. Mus. Drus. l. 1. animad.*

Fourthly, d παρέσβασις σαββάθου, *Introitus Sabbathi*, *The entrance of the Sabboth*, as *Iosephus* cals it

5.

They • had a Tradition, that they might goe no further upon the preparation to the Sabboth, then three *Parsæ*, every *Parsæ* containing foure miles. This they did, least comming home too late, they might not have leysure enough to prepare things for the Sabboth.

Canon.

Their Sabboth day naturally began in the morning.

There are two sorts of dayes set downe in the Scripture, naturall and artificiall. A naturall day is the space of twenty foure houres, measured by the presence and absence of the Sunne: the presence of the Sunne is called the day; and the absence of it is called the night.

An artificiall day is from the Sunne rising to the Sun set, and it is distinguished in twelve inequall parts, according to the lengthning or shortning of the day: Christ saith, *Iohn* 11. 9. *Are there not twelve houres in the day?*

The naturall day began in the morning, because day was created before night was, for the first thing that God created was light, therefore that darkenesse that covered the face of the deepe before light was, it was not the first night, it was but a point of time, and not any part of time, unlesse we will say with the Heathen, that this *Chaos* was from eternal, which is Atheisme to grant. Time is the measure of motion, and the originall of time is light, for it began with the light, and shall end with it,

Re vel

Revel. 10.6. *Yet till there be no more time*, that is, motion and light that make time.

But it seemes that the evening beginneth the day, *Gen.* 1. *And the evening and the morning was the first day.* *Obiect.*

The evening is the end of the light here, and the morning is the ending of the night; therefore the evening here is called *gnerebh*, from *gnarabh miscere*, because it is mixed partly of the day and partly of the night, & it is as well the end of the day, as the beginning of the night. *Answ.*

The morning began after midnight, as the evening after midday when the Sun was declining. There is a threefold morning; first, when there is more darkenesse than light; the second, when there is a like light and darknesse; thirdly, when there is more light than darknesse: the first morning belongeth to the night going before; the second standeth as a midst betwixt day and night; and the third belongeth to the day following. These three are cleare out of the Evangelists as they are speaking of Christs rising, when the women rose to go to the Sepulcher, *Mat.* 28. 1. saith, *In the evening of the Sabboth while as it began to dawne to the first day of the weeke*, here is the first morning, when there is more darknesse than light: but *Marke* 16. 1. saith, *Earely in the morning the first day of the weeke*, when there was now more light than darknesse.

The Sabboth had many priviledges which no other day had. *Canon.*

First, the antiquity thereof: secondly, it was written with Gods owne finger: thirdly, there was a more exact rest observed in it; therefore it was called a Sabboth of Sabboths; and *Malcuth, regina Sabbathorum, The Queene of rests.* Vpon other holy-daies they might dresse meate but not upon this, *Exod.* 12. 16. Hence in their Proverbs, *Qui parat in παρασκευὴ σαββάτου, vescetur in Sabbatho, Hee that prepares his meate before the Sabboth, shall eate on the Sabboth.* Fourthly, Gods owne distinction, rayning, *Illust.* *Duplex δύσις, 1. inclinantis solis quæ a meridie incipit*, the Greekes cals δειλινὴ, *μεσημβρία, 2. solis horizontem subeuntis*, this they call ὀψὲ δειλινὸν.

no Manna that day. Fiftly, other holy-dayes were memorative, or figurative onely; but this was both memorative and figurative (as *Bellarmine* markes.) Sixtly, other feasts might be transferred to it, but it might be transferred to none. Seventhly, the whole weeke takes the denomination from it, and is called a Sabboth. *Luk.* 18.12. *I fast twise in the Sabboth*, that is, in the weeke.

g *Shind. Pentag.* * *Rabbi Aquiba.*

For the excellency of the Sabboth, g they compare it to a Queene: * the three great feast, they compare them to the Concubines; the daies betwixt the first and the seventh of the two great feasts, they compare them to the handmaids, because they were but halfe holydaies.

Canon. Illust.

The Sabboth day was instituted for rest.

1

In the Sabboth there is an internall rest, and an Externall. The internall rest, they called it *Sabboth Hasud, Sabbathum secretum, The secret rest.* The Externall rest is, when men rest from bodily labour, but give not themselves to the worship of God: this may be called the

2

Sabboth of the Oxe or of the Asse: but when they neither rest the externall rest nor the internall, it may bee called the Sabboth of the golden Calfe: (*The people sate downe to eate and drinke, and rose to play*, 1 *Cor.* 10.) When they

3.

worship God in Spirit, then it is the Sabboth of the true Israelite, to these it was called *Desiderium dierum, the desire of daies.* h *Iohanna*, when the Sabboth day approached, put upon him his best apparell, and said, *veni sponsa mea, come my spouse*: he was as glad of it, as the Bride-groome is of the Bride.

h *Drusius ex baikuma.*

Canon. Illust.

The whole Sabboth was spent in holy exercises.

Their weeke day they divided in three sorts of exercise; the first, *At Tephillam, orationem*, Prayer: the second, *Ad torah legem*, the Law: the third, *Ad malacha, artificium*, to handy craft.

Canon.

The Sabboth had some exceptions from it, for in sundry cases they might worke in it.

A Negative precept binds more strictly, then an affirmative; therefore the affirmative of a negative can have no exception: but the negative of an affirmative, bindes not so strictly. *Illust.*

This is a negative; *Exo.*20. *Ye shall not bow before an Idol*: the affirmative of it is this; *Ye shall bow before an Idol*.[i] This affirmative (say the Iewes) can haue no exception (*Vsque ad corrigiam calcei*;) that is, if a man were standing before an Idoll, it were not lawfull for him to bow himselfe to tye the latchet of his shoe before it, although it were not his pupose to worship it.

[i] *Scaliger in Elench. ex Talm. Iterus.*

This is an affirmative, *Exo.*20. *Ye shall keepe the Sabboth*: the negative of it, is; *Ye shall not keepe the Sabboth*. In many cases it was lawful for them to break the Sabboth. For God bids the Israelites compasse Iericho seaven dayes, then they must march upon the Sabboth: Here Gods command breaks it. 2. Servile works might bee done for the honor of God that day, as the Priests killed the beasts for sacrifice, and circumcised their children that day. 3. Works of necessity might be done that day, as a man might ease nature, which could not have beene done without a servile work; for they behooved to carry a paddle with them to dig a hole in the ground, and to cover their excrements: *Deu.*23.13. which were all servile things.

When they were in the Wilderneese, they might travell no further then 2000. paces upon the Sabboth. *Canon.*

There was two thousand cubits betwixt the Israelites (when they marched) and the Arke, *Ios.*3.4. so betwixt their Tents and the Arke when they rested. This was called a Sabboths day journey, & afterward so much ground kept still the denomination of a Sabboth dayes journey, *Act.*1.12. This was called *Techom Sabbath*, *terminus Sabbathi*, *The bounds of the Sabboth*. But when they came to Canaan, they might travell upon the Sabboth, as farre *Illust.*

as

as was betwixt their houses and their Synagogues.

There were some Ceremonies, which they kept no longer then they were in Egypt, as, *To eate the Paschall Lambe standing, with their loynes girded, and their staves in their hand*; *Exo.* 12. 3. so to take a Kid, or a Lambe for the Passeover in Egypt: but after they were bound only to take a Lambe; *Therefore He is called the Lambe of God, who takes away the sinnes of the world, John* 1.29. Secondly, some Ceremonies they used only in the wildernes, as, they might have no steps to goe up to their Altar, but the Altar of the Temple had steps: so this space of ground they did observe only in the Wilderneſle.

* *Tosephoth Sabboth.*

They had * *Additamentum Sabbathi*, when they added a part of the week day to the Sabboth: in this time they light a Candle, which they called *Haphdala*, *The candle of separation*, which burnes all the time of the separation.

k *lib. Musar.*

The k Iewes of *Tyberias*, because they dwelt in a low valley, and had not so long a day as these who dwelt in the Mountaines, *Addebant de profano ad sacrum*, they took from the profane, and joyned to the holy: but the Iewes who dwelt in Saphar, which stood upon the hill, and had a longer day, they say of them, *Demebant de sacro, & addebant ad profanum*, they tooke from the holy, and joyned to the profane: but the Iewes of Tyberias were most approved, *Quia satius est addere de profano ad sacrum, quàm demere de sacro & addere ad profanum*: It is better to take from profane to holy things: then to take from holy things, and joyne to profane. The whole week took denomination from the Sabboth, as the whole moneth was called *Kodesh*, from the *change of the Moone*: they say, *Vnus in Sabbatho, terim be Sabbath, duo in Sabbatho, Twise in the weeke.* As the Pharise sayd, *I fast twise in the weeke.*

l *Talmud. lib. Musc.* k.

The first day of the weeke was called l *Mognale Sabbath, ascensio Sabbathi*, the ascension of the Sabboth: and the

the last day of the weeke, was called *Motzi Sabboth, exitus Sabbathi,* the end of the Sabboth: and they say, that the week *ascendit cum dijun & exit in Dijon* that is begins with the first day of the weeke, and ends with the last.

[m] *Dijun* is written thrise, and thrise *Dijon*: because the *first* day of the weeke is called *Dijun*; the second *Dijon*, &c.

[n] The Spanish Iewes kept their fast in *Dijun* and *Dijon*, that is, the *first* day of the weeke, and *fourth*: but the Iewes of Germany keepe it in *Dijon*, the *second* day, and end it in *Dijon* the *fourth* day of the weeke.

The Iewes were first great breakers of the Sabboth, *Neh.* 13. 19. then they became superstitious in keeping of it; and thirdly, they became ridiculous.

They became superstitious, they would not fight upon the Saboth to defend themselves from their enemies, 1 *Mac.* 2. 24. contrary to their owne Canon, *Periculum animæ pellit Sabbathum*: The danger of the soule breakes the Sabboth. Ierusalem was twise taken upon the Sabboth, because they would not defend themselves that day; first by *Ptolomie*, and then by *Pompey.*

They were not so superstitious in the dayes of Christ, *Luke* 14. 5. but that they would have pulled a Beast out of the pit upon the Sabboth, but would not pull the eares of corne. [p] Afterward they made a Cannon, that it should not be lawfull to pull a Beast out of the pit upon the Sabboth.

Then they became ridiculous, [q] for they held, that there is a flood called *Sambasion*, or *Sambation*, which runs all the weeke, and stands upon the Sabboth; but where it is, they cannot tell.

Every seventh day they rested from their labours; secondly, every seventh yeare the ground rested: this was cald *Sabbathum terræ*, the Sabboth of the land. Thirdly, every seven seventh was the Iubilæan Sabboth; then all

m *Talmud. tractatu de hagiga.*

n *Buxtorf. Tiberias.*

Canon.

2

o *P. Cunæus de rep. Iud.*

p *Buxtorf. Synagoga Iudaica.*

q *Ioseph. de bel. Iud. l. 7. cap. 24.*

3.

Nota.

all debts were pardoned, prisoners released, lands morgaged, restored to the right inheritors. Fourthly, the great and eternall Sabboth, *Rev.* 14. *When we shall rest from our labours*: This Sabboth comprehends all these; wee shall *rest from our labours, the ground shall rest, being no more subiect to vanity*, Rom. 8. *We shall be no more prisoners to sinne nor Satan*: We shall be restored to the heavens which we have morgaged, and all our debts shall bee payed. This is *Sabbathum aeternitatis*, An eternall Sabboth, *Esay* 66.

PARAGR. II.

Of their New Moones.

Canon.

AS God appointed a time for his daily and weekely worship; so He appointed generall feasts, for his monethly and yearely worship

For his monethly worship, He instituted the New-Moones, and the first day of each yeare, although after they were corruptly observed.

Canon.
Confir.
Iscaliger de emend. temp. l. 8.

The Iewes before the captivity, kept onely the daye of the change: *Blow the trumpet in Cæsa, the new Moone.* So *Proverbes* 7. *My husband will not come home till Cæsa, the new Moone. Psa.* 81. 3. It was called *Cæse* from *Casah abscondere*, because then it was obscured by the Sunne; by the Athenians it was called ἔνεα καὶ νέα *vetus & nova*; the going out of the old, and beginning of the new; the rest of the Greekes called it τριακάδα, *thirty*, because their moneth had thirty dayes.

Canon.

After the Captivity they were more curious to observe their New Moones, which they had learned in Babel.

Illust.

There are three reckonings of the new Moone; first *In synodo*, in the point of the change: the second, in ἐξαυξασμῷ, or the time of her waxing: the third, in φάσι, which

which we call the prime. [f] The Iewes after the Captivity kept the change & the prime. The day of the change, or the thirty day, was a holy day to them, [t] *Horace* cals this *Trigesima Sabbathi*, but they kept the prime in greatest solemnity. Hence *Col.* 2, 16. *Let no man condemne you in a Sabboth, nor new Moone.*

That they might finde out the sure time of the change, they fixed a sure period, (to wit) the *Meridionall*, as (the Astronomers doe *in calculo Astronomico*, in the Astronomicall computation) called *Epilogismus lunaris*, the reckoning after the Moone.

Vpon the day of the change, from the mid day, they counted eighteene houres to the Sunne rising, because all this time she was in conjunction with the Sun: then till the next evening shee was waxing twelve houres, all this time she cannot be seene: the second evening shee is seene, and this time they kept most solemnly.

[u] The Hebrews in their *Talmud* have an Apologue for this; that the Moone complained in the day of hir creation, that shee was not appointed for so good a use as the Sunne, to shine in the day time, but in the night: because of her grudging (they say) that God appointed that shee should not shine from the day of her creation, till the sixth day; therefore the first and the second daies, were called ἀσέληναι, because the Moone shined not on them.

For the observation of their feasts, [x] they had a translation of their dayes.

This Translation was either Lunary, Politick, or mixt of both. Lunarie Translation was, when they translated the time from the change of the Moone vntill eighteene houres were past. * Politicke Translation was that two feasts should not concurre together: this they did *propter olera, & propter mortuos, For their meate, and for the dead*; because when a great feast fell before the Sabboth

[f] *Talm. l. hasch anausm.*

[t] *Horac. l. 1. Sat. 9.*

Canon.

Illust.

Apologue.

[u] *Buxtorf. Synagoga Iudaica, cap. 17.*

When the Moone shineth not.

Canon.

[x] *Scalig. de emend. temp. l. 3.*

Illust.

* The note of the Lunaty translation was ה' 18.

both they might neither dresse their meate upon it, nor bury their dead; therefore they translated over the solemnities of that day of the Sabboth. This *Translatio feriarum* began in Babell, which was more Marish then Iudæa, and made things to corrupt sooner.

Canon. They translated one day to another, for lesser feasts, and to keepe their feasts distinguished: so that two should not fall in one day.

Illust. A mixt Translation, was, when they had respect both to the Lunary and Politicke Translation; as in συνόδω, and ἐξαυγάσμω.

The Moone changing the third day of the weeke, that day she must not be kept, for the Lunary Translation of eighteene houres, therfore she must be translated to the fourth day: that day she cannot bee kept, because of the Politicke Translation, and the *dies reïcula*, whereon a solemne and immoveable feast did fall: therefore it was called *reïcula*, for the beginning of the yeare, and the new Moone, wherefore they translated it over to the fift day.

After the eighteene houres were past of the Lunarie Translation, the third day they might keepe it at the ninth houre, and 204, scrupules. This they marked with *Gatrad*, signifying the third day, ninth houre, and 204. scrupules: the new moone changing the second day, upon the third day, at this time she might be kept.

גטרד

Their *Dies reïcula* were cast out onely in two months: *Nisan*, and *Tisri*: they marke the *Dies reïcula* in *Tisri*, by these three Letters, *ADV*; *A* signifying the first day of the weeke; *D* the fourth; *V* the sixt. They could not keepe the new Moone the first day of the weeke, for the feast of Tabernacles; nor on the fourth day, for *festum Gedaliæ*; nor on the sixt day, for the Sabboth following and the feast of expiation: The feast of the Tabernacles might fall either upon the feast day of the weeke, the

אדו

fourth,

fourth, or the sixt; therefore the beginning of the new yeere and the new Moone (two movable feasts,) might be kept upon none of these dayes.

The dayes which were cast away in *Nisan*, were noted with the letters *B D V*: *B* signifying the second day of the weeke; *D* the fourth; and *V* the sixt: the fourth day they might not keepe *Caput anni*, nor the new moone; because of the feast of *Purim*, that fell that day. The sixt day they might not keepe it, because of the Sabboth following. They might keepe it the morrow after the Sabboth, because it was not *dies rejecula*: they might not keepe it the second day, because it was *dies rejecula*, on which *Caput anni* might not fall, & because *Pascha* might fall that day. *Pascha* may fall any day of the weeke, except the day before and after the Sabboth. This *Diatriba* shewes the dayes that were cast away, (or moveable) and which were not cast away or immoveable.

ברב

Nota.

		Tisri.			*Nisan.*
Feriæ	*Rejiculæ*	1.	4. 6.	*Feriæ*	2. 4. 6.
	Fixæ	2. 3. 5.			1. 3. 5.

What is the cause that the *Pascha* might not fall the morrow after the Sabboth, as well as the feast of Tabernacles?

Quæst.

Because in the preparation to the *Pascha*, there was some servile worke done, which could not be done upon the Sabboth; therefore it was translated to another day: But there was no preparation at the feast of Tabernacles, therefore it might fall the morrow after the Sabboth.

Answ.

Before the captivity, their moneths were thirty days; for whether the Moone changed upon the twenty nine or thirtieth day, they reckoned ever thirty dayes, according to the Sunne.

After

After the captivitie, their moneths were twenty nine, or thirty dayes, following the course of the Moone, that they might keepe the right point of the change.

Quest: What is the reason that our moneths now have thirty, and thirty one dayes?

Answ. *Iulius Cæsar*, for to make the two Solstices and Equinoxes, with the yeare and course of the Sunne, to agree in one, joyned five dayes to the yeare, and made twelve moneths onely, which will have thirty, and thirty one dayes in our moneths.

PARAGRAPHE III.

Of their yearely feasts.

Canon. THey had three great feasts in the yeere: *Pascha*, *Pentecost*, and the feast of *the Tabernacles*. The first was called *Hhag Hammatsoth*, the feast of unleavened bread. The second, was called *Hhag Hashebagnoth*, or *festum Septimanarum*. The third, was *Hhag Hassukkoth Tabernaculorum*: and according to the moneths, the first was called *Festum Nisan*, the second was called *Festum Tisri*; and the third, was called *Festum Sivan*; they were called *Regalim* by the Iewes; and by the Greekes they were called μεγαλαὶ ἡμέραι, *great dayes*.

These two words, *Paragraphe* and *Diatriba* are set downe for distinction of diverse subjects. *Diatriba* signifies the continuation of a matter.

PARAGRAPHE IIII.

Of the Pascha. Diatriba I.

THe Pascha had a preparation before it, called ἑορτὴ τοῦ πάσχατος, *Preparation to the Passeover*: ἀπὸ τοῦ εἴργειν, *à cohibendo*, to hold in; *septis circumscribere*, to hedge about: because the Lord set (as it were) a pale round about it, that no man might breake within it, to doe any servile work: for the same cause the Hebrewes called the last day of it, *Gnatzereth dies interdictus*, *a halfe holy day*.

Παρασκευὴ

Παρασκευὴ is sometimes taken largely, *Iohn* 19.14. *And it was about the sixt houre, and it was the preparation*, & strictly: *Exod.* 12, *Inter duas vesperas, betwixt two evenings.*

The time betwixt the first day and the seaventh, they called it *Chol, profanum, interfesti dies, minus sacri*; they were not kept fully holy, as the first and the last; for, in these daies they abstained from all servile worke, but the daies betwixt were but halfe holy-daies, and they might doe servile workes in them.

y The last day of the Pascha, and the eight day of the Tabernacles, was called *Gnatzereth, Dies interdictus*, and *dies retentionis*: and they illustrate the matter by this comparison; As a kind friend who hath intertained his friend seaven dayes, when he is to goe away, he will keepe him still the eight day, that is, the day of retention to him: So the Israelites, after they had feasted the Lord, (as it were) seaven dayes, loath to let him goe, would keepe him one day longer; this is the day of retention.

y *Buxtorf. de Synag. Iud. cap.* 16. *Simile.*

In this feast they read the booke of the *Canticles*, because it treats specially of their coniunction with Christ, which was sealed in the Pascha.

PARAGR. III. *Diatriba.* 2.

Of the Pentecost.

THey reckoned fifty daies betwixt the Pascha and the Pentecost. *Canon.*

The morrow after the Pascha was called Δευτέρα, and the next Sabboth after, was called Δευτερόπρωτον, that is, *The first second.* It was called the *first*, because it was the first of the seaven weekes to the Pentecost: it was called the *second*, in respect of the Pascha going before. There were fifty dayes betwixt Δεύτερον τῶ πασχα, and the Pente- *Illust.*

coſt, and ſixe weekes betwixt δευτέρου πρώτου and the Pentecoſt.

The Pentecoſt fell ever upon the ſame day which δευτέρα fell upon, * δευτέρα is the firſt day of the *Paſcha*, but δεύτερον is the firſt Sabboth after the Paſcha.

They were commanded to reckon fifty daies betwixt the Paſcha and the Pentecoſt. The Iewes illuſtrate the matter by this Parable. [z] A certaine priſoner begged of a King, that he would deliver him out of priſon: he delivered him, and promiſed after ſo many dayes, to beſtow his daughter upon him: would not this poore man reckon diligently to the day of the marriage, and his owne deliverance? ſo the Iſraelites being in Egypt, God delivered them out of priſon, and promiſed to marry them to his daughter (the Law) within fifty dayes: ſhould not they then diligently reckon the time betwixt their delivery out of Egypt at the Paſcha, untill the Pentecoſt? but here is their miſery, that they brake the Covenant of wedlocke to the Kings daughter, and committed adultery.

The laſt of the fifty dayes of the Pentecoſt, was called συνάξις, and πλήρωμα τῶν ἡμέρων τῆς πεντηκοστῆς. *Act.* 2 1. *Cum implerentur dies Pentecoſtes*, When the dayes of the Pentecoſt were fulfilled. The day before the Pentecoſt was call d συνάξις, it had not ſeaven dayes after the day of the Pentecoſt, as the other two feaſts had.

Marke the difference betwixt theſe two,* σαββάτων and σάββατον: for σαββάτων with (ω) ſignifies properly the Sabboth, comming from the Hebrew word, which is written with *Holem*, but σάββατον it ſignifies the whole weeke, *Levit.* 23. 32. It comes from the Syriacke word, *Sabba contracte* Sabboth; from whence the ſeventy following, the Syriacke makes σάββατον, and τὰ σάββατα.

The Samaritans confounding theſe two words; they kept ſeven Pentecoſts in one yeare: they were called for this

* Marke the difference betwixt δευτέρα πρώτου, & δευτέρου πρώτου.

Canon.

z *Buxtorf. de Syn. Iud cap.* 15.

Parable.

* *Fuller. Miſcel.*

this ἑβδομάδας. *Levit.* 23. *Ye shall count seaven Sabboths to you.* They tooke σάββατον with (ο) for σαββάθων with (ω) and kept seaven weekes in stead of Sabboths, one after another, making up seven Pentecosts in one yeare. In this feast they read the booke of *Ruth*, for the Genealogy of *David* King of Israel.

a Epiphan. de Mensur. & ponder.

PARAG. III. DIATR. III.

Of the feast of Tabernacles.

THE first and last dayes were most solemne, in the feast of Tabernacles.

Canon.

Ioh. 7. 37. *The last and great day of the feast*: This was called *Hosanna Rabba.*

Confir.

In this feast they used to hold up branches, which they called also *Hosanna Mat.* 21. 9. therefore they said, *Necte Hosannam tuam, præparato Hosannam tuam.* Hence is that phrase in the Gospell of *Mathew, Hosanna filio David*; that is, *We hold up these branches called Hosanna to the Son of David.* If it had beene a Prayer, they would have said in the Vocative case; *Save us O Son of David. The heathen called this feast* κραδηφορία, *carrying of branches*: and the Levites who played upon Cymbals at this feast, they derived from *Lyceus*, or *Evio Bacchus*, *Plat. in sympos.*

The dayes betwixt the first and the seventh, were lesse holy-dayes called *Mogned Caton*: these the Latines called *intercisi dies*, being a midst betwixt *fasti* and *nefasti*. In this feast they read the booke of *Ecclesiastes*, in remembrance of their protection in the Desert, for Gods providence is handled there.

A good day, 1 *Sam.* 25, was called by them, a day of ioy and feasting, but yet had not such solemnity as the three great feasts, hence is that saying of theirs, *Sacerdos fecit bonum diem fratribus suis*, that is, *Made them a feast.*

PARAG. IIII.

Of the counting of their Yeare, and intercalations.

THat the full Moone might fall upon the foureteenth day of the moneth, they institute ὑποτομὴν σελήνης, *saltum lunæ*, the Moones skip, which if they had not done, it would have fallen either ἄνω or κατω upon the thirteenth or fifteenth day.

Canon. Their yeare was either abundant, deficient, or equall; abundant, they called it *Annus impregnatus*, and *embolimæas*: deficient, they called *Annus cavus*.

* Scal. de emend. temp. The yeare which was deficient, by institution they made it full; as when they tooke a day out of *Casleu*, that had thirty dayes, and put it to *Marcheshvan*, which had but twenty nine dayes.

Illust. That yeare which was abundant, by institution they made it deficient, when they tooke a day from *Marcheshvan*, and added it to *Casleu*: here *Casleu* had a day more then enough, (for none of their moneths had thirty one dayes,)

Their yeare was ordinary, when *Marcheshvan* had nine and twenty dayes, and *Casleu* thirty, and so through the moneths of the yeare.

Canon. That they might reduce the course of the Moone to the Sunne, they intercaled or ingrafted a moneth.

Illust. The Sunne exceeds the Moone in his course, eleven daies, in the yeare: by this it comes to passe, that every third yeare, there are thirty three dayes odde, of the which they make up a moneth, calling it *Adar prior*, the first *Adar* of thirty dayes, and they reserve the three odde daies till the next yeare, and so forth till the nineteenth yeare. These intercalar moneths with the odde dayes, made up the nineteenth yeare of the golden number, consisting of three hundred fifty foure dayes: so that the Sunne and the Moone met at one iust period, as they did

did in the first yeare of the golden number. Of the nineteene yeares, the third, the sixth, eighth, eleventh, foureteenth, sixteenth, were intercalar yeears; and the nineteenth yeare, made up the golden number. The eighth yeare was intercalar, becauſe of the sixe odde daies, reſerved from the yeares going before.

Canon.
Scal. in can. Iſag. lib. 3. In digeſtis Iud. cap. 1. Megillab.

Theſe intercalar moneths were eſteemed as but *momentum temporis*, a point of time: and in their civill computation had no uſe, neither did their Iudicatories iudge in that time.

Illuſt.

The Iewes illuſtrate this Canon by this caſe. *Reuben* was borne in the laſt day of the intercalar month *Adar*: *Simeon* was borne the firſt day of the ordinary moneth *Veadar*. So that *Simeon* was but a day younger then *Reuben*, according to their Eccleſiaſticall Computation; the queſtion is, when muſt they enter to their inheritance? *Simeon* ſayes, he muſt enter a moneth before *Reuben*, becauſe *Reuben* was borne in the intercalar moneth *Adar*, which was but *momentum temporis*, a point of time: The Iudges ordaine, that *Simeon* ſhould enter to his poſſeſſion a moneth before his brother *Reuben*, in the ordinary moneth *Veadar*; becauſe he was borne in that moneth: but *Reuben* ſhall ſtay nine and twenty daies before he enter, that is; till the firſt day of the moneth (to wit *Niſan*) before he enter, becauſe the month *Adar* which hee was borne in, was but *momentum temporis*, a point of time; and they iudged no civill matter in that moneth.

A Programme of the Hebrew Kalender.

Programma, signifieth a table so written, that it may be read by all men.

Annus.		*Mensis.*	*Lat.*	*Hebrew.*	*Dies* *Tisri.*
Mar. 31	30	*Nisan*	1	21	1 Σκηνοπηγία, *vel festum*
			2	22 *Hosanna*	2 *Tabernaculorum.*
			3	23 *Torah*	3
Apr. 30	29	*Iiar*	4	24	4 *Gedalia Iejunium.*
			5	25	5
May. 31	30	*Sivan*	6	26	6 *Kippurim.*
			7	27	7 *ătzereth vel συναξις festi.*
Jun. 30	29	*Thamuz*	8	28	
			9	29	
Jul. 31	30	*Ab*	10	30	
			11	1	
Aug. 31	29	*Elul*	12	2	
			13	3	
Sep. 30	30	*Tisri*	14	4 *Godalia.*	*Dies* *Nisan*
			15	5 *Pentecost.*	
			16	6	1 πρωτὴ αζύμων.
Oct. 31	29	*Marchef.*	17	7	2 1 πρωτὴ τῶ πάσχατος,
			18	8	3 2 πρωτὴ τῆς πεντεκοστῆς,
			19	9	4 3 *vel* δευτέρα.
			20	10 *Expiati.*	5 4 *Purim.*
Nov. 30	30	*Casleu*	21	11	6 5
			22	12	7 6
			23	13	7 ătzereth, vel συναξις.
Dec. 31	29	*Tebheth*	24	14 *Pascha.*	
			25	15 *Tabernacles*	
Jan. 31	30	*Shebbat*	26	16	
			27	17	
			28	18	
Feb. 28	30	*Adar*	29	19	
			30	20	
	29	*Veadar.*			

Tisri.
1 *Reiecula.*
2 *Mobilis.*
3 *Mobilis.*
4 *Reiecula.*
5 *Mobilis.*
6 *Reiecula.*
7 *Reiecula.*

Nisan.
1 *Mobilis.*
2 *Reiecula.*
3 *Mobilis.*
4 *Reiecula.*
5 *Mobilis.*
6 *Reiecula.*
7 *Reiecula.*

Looke in the second Paragraphe of this Section, what *Reiecula* signifieth.

SECTION. II.

The places appointed for Gods worship.

THE places of Gods worship, were holy, *Institutio & exemplo, By institution and example. 2. Exemplo sed non instituto, By example, but not institution.*

Canon.

The Temple of Ierusalem was holy by the commandement of God, and by example; because the Prophets and the Priests worshipped there; and Christ and his Apostles in the second Temple. By example, but not by institution, as their Synagogues; and προσευχὴ, their place of Prayer.

Illust. Deut. 12. 5.

PARAGR. I.

Of the Temple of Ierusalem.

THE Temple was divided in three parts; the Court of Israel, the Court of the Priests, and Gods Court. *Ieremy* the Prophet, thrise rehearses these words; *The Temple of the Lord, the Temple of the Lord, the Temple of the Lord; Ier* 7. 4. because the Temple was distinguished into three Courts. [b] So the Heathens Temples were divided into three Courts; the holiest was in the midst, called χάρτον, or *Cella Dei*, the Court of God; the fore Court of the Temple was called πρόδομον, or *the Porch*: the last Court was called ὀπισθόδομον, the *inward part of the Church*.

Canon. I

Illust.

b Tremellius in Varonem.

Within the holiest of all stood the Arke; 1 *Reg.* 8. 9. *There was nothing in the Arke, but the Tables of stone.*

Heb. 9. 4. It is said, all these were within the Arke, the pot with Manna, the two Tables, and *Aaron* rod.

Object

Ἐν ᾗ, *in which*, is expounded *in the which Tabernacle*, and not, *in the which Arke*: Secondly, ἐν ᾗ is *Iuxta, neere*, as well as *within*, 2 *Cor.* 13. as *Epiphanius* takes it. Thirdly they say, that in *Moyses* time, all the three were in the Arke, but in *Salomons* time, onely the Tables were in the Arke: the Apostle there compares *Moyses* and Christ together.

Answ.

De mensuris & ponderibus.

gether. The Apostle makes mention of one candlestick, but there were ten in the Temple, 1 *King.* 8. 9. *The Arke was brought in, and there was nothing in it, but two Tables, which Moyses placed there*: which the History would not have added, unlesse to note some change; so that in *Salomons* time there was nothing in the Arke but the two Tables: but in *Moyses* time, the Tables were there with the Pot, and Rod of *Aaron*.

Canon. 1

In the holiest of all, the Lord did shew himselfe in his glory, to the high Priest once in the yeare; this place was called χρηματιστήριον, becaus it was necessary for him to goe in there, to consult with the Lord for the people.

Canon.

When the high Priest entred into the holiest of all, he carried sundry things with him. First, [d] Blood, secondly, Incense; thirdly, Smoake.

d *P. Cunæus.*

Illust.

He darkned the holiest of all, with the smoake of the Incense when he went in; *Exod.* 33. 20. *For no man shall see the Lord and live.*

In the corrupt times they tooke an oath of the high Priest, when he entred into the holiest of al, least he should incline to the Sadducees. The forme of the oath was this; *Wee adiure thee by him who caused his name to dwell in this house, that thou shalt not change any thing of that we shall say to thee*. [e] There were two who presumed to enter within the holiest of all, who were not Priests: *Pompey* and *Heliodorus*. *Pompey*, when he came out of the holiest of all, being asked what he saw answered; *That the house was full of a cloud*, and so it was; for, *The Lord dwels in a cloud, Psal.* 18. 11. Therfore they slanderously gave out of the Iewes, that they were *Nubicolæ*, *Worshippers of the clouds*. Before that, *Pompeyes* Souldiers beleeved, that either *Apis* or *Iupiter Hammon*, was worshipped in the holiest of all. The second who entred into the holiest of all, not being high Priest, was *Heliodorus*, 2 *Mac.* 3. 37. who was after strucke with madnesse.

e *P. Cunæus de rep. Iud.*

In

In the holy place stood the golden Altar, the Table of the Shew-bread, and the Candlesticke. *Canon.*

Vpon the golden altar they burnt the sweet perfumes; it was called *altare suffitus, the altar of incense, Exo.* 37.25. to signifie how acceptable in the nostrels of the Lord is Christs intercession, & our prayers (*Rev.* 8.4.) sweetened by it. Contrary to that, was that idolatrous worship, *Et ipsi mittebant ad nasum meum, fœtorem, Eze.* 8.17. they sent a stinke to my nostrels: The Lord accounts all idolatrous worship, but a stinke in his nose, which he abhorres. The Incense altar had hornes, signifying strength, whence answers were made to the prayers of the Saints. *Rev.* 6.11.

In the holy also stood the Table with the Shew-bread, on which were 12. loaves, representing the 12. Tribs; *Le.* 24.5. every loafe had a dish of Frankencense upon it, & there lay a paire of Pincers by thē, to pinch off the mouled from them, & the golden Candlestick hung hard by. *Canon.* II.

Here is God stipulating with his people from the Arke; the twelve loaves represents the twelve Tribes standing before them continually; they have the Candlesticke *Exo.* 25.29.30.31; for the word to direct them; they have the Incense dishes, signifying Christs intercession, particularly applying to every one of them; the Pincers signifie the censures of the Church. *Doctrine.*

In this place hung the golden Candlesticke, *Exo.* 25.31. but in the Court of the Priests, were Candlesticks of Silver, 1 *Chro.* 28.14. In the holy place were Candlesticks of Gold, but in the holiest of all, there was no Candlestick: *The word of God is like fined Silver unto his Saints*; but when they have more and more experience of it, it is *like fine Gold to them, Psal.* 19.10. but in heaven there shall bee no teaching of the word there; *For Christ shall give up the kingdome* (as Mediator) *to the Father*, 1 *Cor.* 15. Psal 13.

In the Court of the Priests stood the brazen Altar and the Laver. *Canon.* III.

The

An Altar and a Pillar differeth: a Pillar was of one stone, but an Altar of more. 2. Vpon a Pillar they powred oyle onely, but on an Altar they sacrificed.

The brazen Altar was called *Ariel*: *Exo.* 38. 1. *Esay* 29: 1, that is, *The Lyon of God*; for even as the Lyon deuoureth the flesh, so the Altar of God consumed the sacrifices. This Altar was called Gods Table: *Mal.* 1. 2. upon the brazen altar, God had the burnt offering for himselfe, as it were, to dine and sup upon, *Psal.* 50. *If I be hungry I will not tell thee*: the Chaldie Paraphrast, Paraphraseth it thus; *My sacrifices and burnt offerings I will not seeke of thee to dine and sup upon.* We see, *Iudges* 9. that the *Wine is said to cheere God in the drinke offering*: so may the sacrifices be said, to bee meate to him.

Canon.

Illust.

The fire which burnt the sacrifices upon this Altar, came from heaven, 2 *Chro.* 7. 1, both when the Tabernacle was erected, and when the Temple was built: so the fire came downe from heaven upon *Elias* his sacrifice, 1 *King* 18. 38.

God looked upon Abel and his sacrifice, Gen. 4. 4. *Aquila* trãslates it, *He set it on fire.* This fire This which was in the Tabernacle, the *Iewes* hold, that it was taken up to the heaven againe, when the second fire came downe into the Temple.

This fire was not in the second temple: wherefore it is but a fable of the Iewes, 2 *Mac.* 1. 19, that *Ieremie* hid it in the ground, and that after the Captivity it was found againe.

The fire in the first Temple, was *Divino divinus*, altogether holy: the fire in the second Temple, was *Divino humanus*, humane-holy. For although it was kindled as our fire; (and came not from heaven) yet the Lord accepted of the sacrifices burnt by it, & it was still kept in, as the fire of the first Tẽple was: but the third fire which *Nadab* and *Abihu* offered, was *humanus*, humane. The first fire, the Hebrewes cals *Gneljona cælestis*, heavenly, but this last fire, they call *Zar*, *alienus*, a strange fire.

They instituted in the daies of *Nehemiah* by lot, *Nehe.*

10.

10.4, a time when the people should goe forth to bring wood for fire to this Altar: This feast, *Iosephus* calls ξυλοφορία, *the feast of wood carying*: these who offered their sacrifice here, had the wood and the salt for nothing. *Ioseph. de antiq. Iud.*

The Heathen were Gods Apes, in keeping in their vestall fire, which they say came from heaven: If it were put out, as it happened at Delphos, (the Temple being burnt by the Medes) it was not lawfull to kindle it with any fire below, but they drew fire from heaven with a Glasse, and so kindled it againe, as the Poet testifieth.

Adde quòd arcana fieri novus ignis in æde *Ovid. in lib. Fast.*
Dicitur, & vires flamma refecta capit. That is;

Adde, How tis said, that in the privie Romes
New fire is made, and strong the flame becomes.

When the Kings of Persia died, the holy fire was put out; but when our King, the Lord Iesus Christ dyed, the Sunne in the Firmament was blacke, and put out as it were. *Doctrine.*

The Priests, after they had offered the sacrifices upon the brazen Altar, then they offered Incense upon the golden Altar; *And the people stood without, praying and waiting, in the meane time*, when he should come forth.

So Iesus Christ our great high Priest, hath offered himselfe once a sacrifice for us upon the brazen Altar, the Crosse; and is now at the Golden Altar, interceding for us: he cannot then be sacrificed againe (as the Papists would) therefore wee that are standing without let us looke shortly for his comming againe. The faithfull have waited for three sorts of Christ his comming, First, for his comming in the flesh: secondly, for the comming of his Spirit: and thirdly, for his comming in glory. *Doctr.*

None might goe to the golded Altar to offer Incense, but

but he who might goe to the brazen altar to offer sacrifice; therefore none may be a Mediator of intercession, but he who is a Mediator of redēption: if *Vzzia* had been a Priest, hee might have had good shift for himselfe, that he was a mediator of intercession at the golden altar, but not of redemption at the brazen altar.

There were foure, who dishonoured this brazen altar most. First, *Ahaz*, 2 *King* 16.10, who caused to remove it out of the owne place, and set the altar of *Damascus* in place there of. The second were those who killed *Zacharie*, *Luk* 11.51, not farre from the altar. The third was [h] *Iannes*, the predecessor of *Iaddus*, the high Priest, who slew his brother *Ios.* & sprinkled his blood upō the altar. The fourth was *Pilate*, *Luk* 13.11, who mingled the blood of the Galilæans, with their sacrifice upon this altar.

h *P. Cuneus.*

In this Court of the Priests stood the brazen Laver, which was made of the womēs brazen Looking-glasses: *Exod.* 38. *Iohn* (*Rev.* 4.6.) alludes to this, when hee sayes; *I saw a Sea of Glasse before the Throne.* When the Priests and the people were multiplied, *Salomon* made ten Lavers, 1 *King* 7.38. 2 *Chro.* 4.26, to wash the sacrifices, and another great vessell to wash the Priests: so in the Tabernacle, there was but one Candlesticke; but in the Temple there were tenne, because it was much more spacious, it behooved to have moe lights. In the dayes of *Moses*, the yeares of the Levites, when they entred to their office, were rekoned from twenty five to thirty; but in the days of *David*, 1 *Chro.* 23.6, the people increasing, the Levits would not have sufficed; therfore *David* changes the time of their entry, into twenty yeares. So there were but two Silver Trumpets in the Tabernacle, but there were an hundred & twenty Priests sounding with Trumpets in the Temple.

Canon. IIII.

In the outward Court, (where the women worshipped) stood *Gazophylacium*, or *Corban*, the *Treasury*, which

Luke

Luke 21.4. is called δῶρα τοῦ θεοῦ, *The Gifts of God*, because it contained the gifts offered to God. The Iewes called it *Kupha schel tzedaka*, *arca iustitiæ*, the chest of almes (for they called their almes their iustice. *Math.6.*)* and the Hebrews say, that it had written about it, this Proverb of *Salomon*, (*The gift which is given in secret, pacifieth wrath: Prov.* 21.14) teaching them, that they should not blow a Trumpet as the Pharisies did when they gave their almes, *Math.6.2*, but secretly convey it into *Corban*, or the Treasury.

* *Talmu. lib. Tehillim.*

The second Temple in outward glory, was farre inferior to the first Temple.

Canon. 1

The gift of prophecie, and *Vrim* and *Thummim* were in the first Temple; but in the second Temple, nothing for a lõg time, but *Bath col, filia vocis*, an Echo was heard.

2.

In the first Temple they had the holy Oyle, which annointed the high Priest: but in the second Temple they wanted it, and the high Priest was called, *Vir multarum vestium, The man with the many cloathes.*

3

In the first Temple was the holy fire, but not in the second.

4.

The first Temple was but once polluted; but the second Temple was thrise: first, by *Antiochus*; secondly by *Pompey*; thirdly, by *Cassius*; and yet, *The glory of the Second Temple, was greater than the glory of the first. Hagg.* 2.10.

i *Buxtorf. de abbrev.*

The first Temple was destroyed for three sinnes (i say the Iewes) for Idolatry, Incest, and shedding of Innocent bloud. But the second Temple, they say, was destroyed, *Propter shinnath chinnam, odium immeritum, undeserved hatred*; and because this sinne is not yet expiate, therefore they say the building of the second Temple is deferred; but they forget the crucifying of our Lord which was the cause why there was, *not a stone left upon a stone in it, Luke* 21.6.

How

Quest. How differed the Temple of Ierusalem from other Temples.

Answ. *Locus*, *a place*, is considered two manner of wayes:
k *Scotus.* k 1. *Locus ut Locus*, a place that is only a place, *& locus ut sic*, a place in such a respect, (as the Schoolemen speak.) The Temple of Ierusalem was *Locus ut sic*, that is, it was *Medium divini cultus*, *A meane of Gods worship*: it was a part of their ceremoniall worship, and a type of the body of Christ, as hee sayes himselfe; *Destroy this Temple*; therefore they were bound to set their faces towards it when they prayed. Our Temples are but *Loci ut loci*, they are not a part of the worship of God, nor types of the body of Christ, neither are we bound when we pray to set our faces towards them. They are called places of Prayer onely, because the Saints meete there, and if the Saints meeting were not in them, they were but like other common places. The Temple of Ierusalem sanctified the meeting of the Saints, but the meeting of the Saints sanctifies our Temples; they might not buy nor sell in the Temple of Ierusalem, because it was the house of Prayer: that Morall reason obliges us now, no man may buy nor sel in our Temples, because they are houses of Prayer.

Ioh 2.19.

1 King 8.48. Dan, 6.10.

PARAGRAPHE II.

Of their Synagogues.

Canon. THeir Synagogues were holy places by example, but not by command.

Obiect. They are called *Mognade El*, *Psal.* 74.8. which *Aquila* translates *Synagogæ potentis*, the Synagogues of God; then it may seeme, that they were commanded by God?

Answ. It is generally held, That the Synagogues were not in Ierusalem, till after the Captivity. 2. If the Psalmist speakes there of the Synagogues, then they may be called

led Gods Synagogues, becauſe the Lord approoved them, although he commanded them not.

The Synagogues were ordered in moſt things, after the manner of the Temple. *Canon.*

In their ſituation, for, as the Temple ſtood upon a hill, ſo they ſet their Synagogues in the higheſt place of the Towne: and for this they alledged *Pro.* 8.2. *Wiſedome hath built her Palaces upon high places.* *Illuſt.* 1.

In the Temple there was a high Prieſt, and his *Sagan*, or *ſecond* high Prieſt: ſo in their Synagogues they had ἀρχισυναγώγους, as *Soſthenes*; and ſometimes a ſecond Ruler, as *Criſpus*, anſwering to the ſecond Prieſt, *Sagan*, They had Scribes who taught in their Synagogues, as the Prieſts taught in the Temple. They had in their Synagogue, *Scheliath tzibbor Miniſter Synagogæ*, *The Clerke of the Synagogue*, *Luk* 4: as he who delivered the Book to Chriſt; theſe anſwered to the Porters in the Temple. 2 *Joſeph. de antiq. Iud.*

In the Temple, the Court of the Prieſts was diſtinguiſhed from the Court of Iſrael. The Court of Iſrael was diſtinguiſhed againe, into the Court of the men, and the Court of the women. So in their Synagogues, the teachers ſat by themſelves, the men ſat by themſelves in rankes, one above another: And *Iames* ſeemes to allude to this forme; *If there come a rich man, yee bid him ſit up higher: if a poore man, ye bid him ſit downe lower*, *Iam.* 2.23: the women ſat by themſelves, *Zac.* 12.12. 3

As in the Temple, the peoples faces were towardes the Arke, ſo in the Synagogue they had an Arke, wherein they kept the booke of God, and the peoples faces were towards it. 4.

As no man might carry through the Temple any veſſell or burden, *Mark* 11. 16. So no man might carry through the Synagogue a burden or veſſell. 5.

There was great devotion required of them, who entred into the Synagogue to worſhip.

They

Illust.

They wrote about the doores of their Synagogues, *Psal.* 118.20. *Hæc est porta Domini, iusti intrabunt eam, This is the gate of God, the iust shall enter in thereat.* And againe, *Precatio sine intentione, est sicut corpus sine anima: Prayer without intention, is as a body without a soule.*

1 Buxtorf. de abbrev.

PARAGR. III.

Of their place of prayer.

Canon. 3. *Conf.* 1.

THey had a place wherein they prayed onely. *Acts* 16.13. It is called προσευχὴ: in the Syriack *Domus orationis, A house of Prayer.*

m Epiph. tom. 2. lib. 3. c. 80.

m It was a place, different from their Synagogues and the Temple. In it they prayed onely; in their Synagogues they prayed, and interpreted the Scriptures; in the Temple they prayed, interpreted the Scriptures, and sacrificed. This might properly bee called an Oratory.

2

Their Synagogues were onely within the Cities, but these places of Prayer were without the Cities, *Acts* 16.13.

3

The Synagogue was reckoned a more holy place by the Iewes, then the place of Prayer: for in their Synagogues they might doe no servile worke, they might make no reckonings in them: n but in their house of Prayer after the Prayer was ended, they might doe any civill worke. He to whom the προσευχὴ, or house of Prayer belonged, was called o *Pomarius*, a seller of Apples; and his inscription, was this, *Pomarius à* προσευχὴ, the Apple-seller over-seer to the Oratory. The learned thinke, that he was called *Pomarius*, because he sold Apples in it. p The Iewes used to give almes, and the poore using to come there to receive their almes, (because they were hated of other people) they dwelt there as in Hospitals: therefore this name *Proseuche* degenerated, and

o Epiph. tom 2. l. 3.

o Druf. in prat.

p Adr. Turn. adversar. l. c. 19.

and they thought basely of it. In which sense *Iuvenal* takes it, when he saith, *Satyr* 5.

In qua te peto proseucha.
The Oratory where I use to seeke you.

PARAGR. IIII.

Of the Temples built without Ierusalem, neither holy by example nor institution.

Canon.

GOD expresly commanded, that there should bee no Temple built for his Worship, but in the place which he should chuse.

There were two Temples built without Ierusalem, contrary to Gods ordinance; the Temple of *Samaria*, and the Temple of *Heliopolis*, in Egypt.

The occasion of the building of the Temple of *Samaria*, was this: [q] *Manasses*, the Sonne in law of *San-Ballat*, affecting to be high Priest in Ierusalem, and being refused, his father in Law built a Temple upon Mount Garizim, and made him the high Priest of it: there they erected a false worship, and separated themselves from the Church of the Iewes.

q P. Cunæus. de rep. Ind. & Scal. in Euseb.

Hence it was that the Iewes so hated them, and they the Iewes. *Syrach.* 50.25. *There be two manner of people that mine heart abhorreth, and the third is no people; they that sit upon the Mountaine of Samaria, the Philistims, and the foolish people that dwell in Sichem.*

These that sate upon the Mountaine of *Samaria*, were the *Cutthæans*, a people that were brought out of Assyria into Iudæa, by *Salman-assar*; they worshipped God, and the Idols of the land.

The second, were the Philistims, who were meere Pagans.

The third, were the Sichemites, who fled away with *Manasses*, out of Ierusalem into Samaria.

Ioseph. l. 1. c. 1.

The Samaritans hated the Iewes also: for *Iosephus* testifies of them, when matters went prosperously with the Iewes they said then, they were come of *Abraham*. But when the Iewes were under the Crosse, then they used to derive their pedegrees from Babell, and other Nations.

[r] *Ioseph. l. 11. cap. 8.*

[r] In the daies of *Ptolomæus Philomater*; *Sabbæus* and *Theodosius*, two Samaritans, kept a disputation at Alexandria; against *Andronicus*, and other of the Iewes, for the defence of their Temple, which stood upon Mount Garizim, and then for the Temple of God, which stood upon Mount Moriah: both parties swearing *by God*, to bring proofes of their assertion out of the Law.

The Iewes brought for them; first, the Law of God; secondly, the continuall succession of their Priests; thirdly, the Kings of Asia sent gifts to it, and acknowledged it to be the Temple of God.

The Samaritanes could alledge for themselves nothing, (and what marvell; *Iohn* 4. *For they worshipped they knew not what:*) Therefore the King adjudged them to die, as * *Iosephus* testifies.

* *De bello Iudaico.*

[t] *Tom. 1 ad annum Christi 31.*

[t] *Baronius* laboureth to prove out of this Story, that succession is the marke of the Church, against Hereticks and Schismatickes; because they proved the Church of *Ierusalem* to bee the true Church by succession onely: but *Iosephus* sets downe the distinct arguments, whereby they proved their Church to be the true Church. Hee leaves out the Principal argument (the Law) and argues onely succession: locall succession without the truth, is nothing.

Christ (*Iohn* 4.) ends this controversie, telling the woman of Samaria, *That neither in this Mountaine, nor at Ierusalem, men should worship, &c.*

PARA-

PARAGR. V.

Of the Temple of Heliopolis.

THE occasion of the building of this Temple was this: *Onias* the fourth, being put frō the high Priesthood by *Antiochus*, comes to Egypt, and there built a Temple in *Heliopolis*, misconstruing the place of the Prophet, *Esay* 19.17, taking *Cheres* the *Sunne*, for *Heres Destruction*.

See before in Διττολογία.

It was not lawfull for them to build a Temple in Egypt, for God expresly forbad them, to *goe backe againe to Egypt*, *Exod.* 13.

Of these two Temples, the Samaritane was the worst: for it was hereticall altogether; it acknowledged not Ierusalem at all, and the Iewes held them execrable: but the Temple of *Heliopolis* was not idolatrous, nor hereticall, they kept the substance of the true worship with the Iewes; they sent gifts to Ierusalem yearely; but they were schismaticall. Ierusalem was holy, *Et materialiter*, materially; *& formaliter*, formally: Heliopolis was holy *Materialiter*, *sed non formaliter*: their sacrifice was not acceptable, because it was in the wrong place; but then in was not to a false God. But the Temple of Samaria, was neither holy *materialiter*, nor *formaliter*: the substance of the worship in it, was idolatrous. 1 2 3

The Church of the Iewes worshipped God intirely, and in vnity. *They worshipped God*; this distinguished them from the Pagans, who are not of the Church. *They worshipped God intirely*: this distinguished them from the Samaritane hereticall Church. *They worshipped God in unity*: this distinguished them from the schismaticall Church of Heliopolis.

SECTION. III.

Of the persons appointed for Gods worship.

Canon. GOD would have select times and places appointed for his worship, so would he also have select persons to minister in his worship.

Confir. *Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and the Levites shall be mine.*

Illust. The Priests, before they were admitted to Gods service, behooved to be of perfect age, and then were admitted by a solemne ordination;

PARAG. I.

Of the ordination of the Priests.

Canon. THe ordination of the Priests was instituted by God with solemne and significative ceremonies.

Confir. *No man takes this honour upon him, but he who is called as Aaron, Heb.* 5. So, *To fill the hand of the Priest,* was to consecrate him.

Illust. 1 It was their custome that day, that the Priest was ordained, they tooke the flesh of the sacrifice, and put it in his hand; *Num.* 3. 3. to signifie, that he had power then to sacrifice: and from that custome it is, when we ordaine a Minister, we give him the booke of God in his hand, to signifie, that now hee hath power to teach the word of God.

2 The Hebrewes, *Chanuch, santiatio.* This filling of the hand, is usually called consecration: the Greekes translate it τελείωσις, *perfection*, because the Priest was then authorized to doe his office. And this word, *Heb.* 7. 28. is applyed by the Apostle to Christ, who was perfited for ever, as our high Priest.

3 This filling of the hand shewes, that none might minister before the Lord, unlesse these things were put in his

his hand; 1. *Kings* 13.13. *Whosoever filled the hand of Ieroboams Priests, he was a Priest sufficient enough of the high places.*

This phrase of filling of the hand, is applyed to the Priests of *Ieroboam*: likewise, this lets us see, that there may bee some outward forme of calling in the Popish Church, and that the first reformers of our Religion, who had their calling in Popery, needed not a new extraordinary calling. 4.

PARAG. I.

Of the high Priest.

THe high Priest was a type of Christ in five things. First, in his person; secondly, in his annointing, thirdly, in his apparell; fourthly in his marriage; fiftly, in his death. *Canon. Illust.*

In his person, there must be no blemish in him, *Lev.* 21 [t] *Hegesip.* testifies, how *Antigonus* cut off both *Hircanus* his eares, that he might bee high Priest no more; if the case should fall out otherwise, and the Iewes should recover their liberty againe. 1

[t] *Hegesip. l. 1. excid. Ind.*

[u] They would admit none to be high Priest, who had a blemish in his bodie; yet they admitted him to bee a high Priest, who was a Sadduce, and denyed the immortality of the soule: this was in corrupt times. [u] *Scal. in l. tribar.*

Antonius the Anchorite, cut off his owne nose, that hee should not bee chosen Bishop upon this ground. Hence is that question, *Liceat ne seipsum admutilare.*

[x] The Heathen observed this also in their high Priest: when the Temple of *Vesta* was burning, *Metellus* the high Priest, ranne in to save their *Palladium*, hee loseth his eyes in the fire; hee was not permitted to bee high Priest any more, for that if they would have no blemish in their sacrifice, farre lesse in their Priest. [x] *Senec 4. declam.*

In his annointing: When the Priests were first ordai- 2

ned, all were annointed, *Numb.* 3.3. But when the order of the high Priest was once setled, onely the high Priest was annointed: therefore *Aristobulus* the high Priest is called the annointed of the Lord, 2. *Mac.* 1.10. *Aliter in constituta Ecclesia, aliter in constituenda*; It is one way in a settled Church, and other wayes in a Church not fully setled.

During the second Temple, the Oyle which annointed the high Priests, was wanting: therefore [x] the high Priest in the second Temple, was called, *Merubba begadim, multiplicatus vestibus, The man with the many clothes*: They called him not, *The annointed of the Lord*; but, *the man with the many cloathes*: because he had five things peculiar to him, which none of the rest of the Priests had; his Brest-plate, his Ephod, his plate of God, and his *Pallium*, and Cloake.

x *Rabbi Salomon Levit.* 26.

III.

In his apparell, he was a type of Christ: his Crowne signified his kingly office; his *Vrim* and *Thummin*, signified his Priestly office; and his Bells, his prophetical office.

So Christ is seene by *Ezechiel*, 9. walking amongst the midst of the Angels as a King: cloathed in white, as a Priest; and an Inke-horne hanging at his girdle, as a Prophet: as a Priest he wore a Myter; amongst the heathen, the Augures had their *Lituus*, like a throwne Turbet; The Empereours had their *Paludamentum*; their robe Royall; and the Kings had their Diadem, or Crowne.

Thou art the holy one of God, Mark 1.24: Here is an alusion to the high Priest who had, *Holinesse to the Lord*, written upon his forehead; therefore he was called, *The holy one of God*; Christ our high Priest, is *that holy one of God*.

This golden plate was called πέταλον: none might weare it but the high Priest, in the day of expiation; there-

therefore *Hegesippus* and *Epiphanius* are mistaken, who thinke, that * *Iames* the Apostle wore this ornament, which was proper onely to the high Priest; and so is *Eusebius* mistaken, who holds him to have beene the high Priest, because he wore a linning stole; then every Priest had beene an high Priest: for during the time of their service, they were bound to weare linning; and out of their service, woollen cloathes, *Ezek.* 44.19.

* *Hegesippus.*

It is to bee marked, that our Lord chose none of the Tribe of *Levi* to be his Disciples; signifying to us, that he was to abrogate the Ceremoniall Law.

The high Priest did two things, τὰ πρὸς θεὸν, *Things which pertained to God*: & τὰ πρὸς ἡμας, *And things which pertaine to us*. The things which he did from God to us, were represented by his *Vrim* and *Thummim*: the things which he did from us to God, were represented by his brest-plate, carrying the twelve stones upon it.

PARAGR. II. *Diatriba* I.

In what order the stones were set in the Breast-plate of Aaron.

THe twelve Patriarches were set in *Aarons* breast-plate, not according to their generations, but according to their births; that is, the free womens sonnes were preferred to the hand-maides sonnes, although some of them were younger.

y *Brongton*, in his translation of places of the Scriptures.

Sometimes the Tribes are numbred according to their age, *Gen.* 33. Secondly, sometimes by the Nobility of their birth: as *Exod.* 28. Thirdly, by the order of grace, as *Iudah* is first set in the Campe, *Num.* 2.3. Fourthly, by the order of History, as *Sem* before *Iaphet*, Genesis 10. Fiftly, the number is onely considered without the order, as *Revel.* 21. For the last is first there, and *Dan* is omitted.

A Programme of *Aarons* Brest-plate.

REVBEN. *Odem.* Sardius.	SIMEON. *Pitdah.* Topazius.	LEVI *Bareketh.* Smaragdus.
IVDA. *Nophech.* Chalcedon.	ISSACHAR. *Saphir.* Saphir.	ZABVLON. *Jahalom.* Sardonyx. vel iaspis.
IOSEPH. *Shoham.* Beryllus.	BENIAMIN *Jaspech.* Onyx, *vel* aspis.	DAN. *Leshem.* Hyacinthus.
NEPHTALIM. *Shebo.* Achates.	GAD. *Tarshish.* Chrysolite.	ASSER. *Achlemah.* Amethyst.

Lea.

Exo. 39. 10. The stones were set upon the brest-plate of *Aaron* according to their births.

Rachel.

Bond woman.

Amongst the sixe Tribes who blessed upon the Mount Ebal, *Deut.* 27. 11. *Reuben* is not numbred with them. For he lost his priviledge of Dignity, and birth, and is set amongst the six cursers; therefore amongst the cursers he saith, *Cursed is he who lyeth with his Fathers wife, Deut.* 21. 20. hee as a Priest of the family should have blessed, but now hee curses.

Doctr.

Some deprive themselves both of the priority of birth, and of grace, as is seene in *Esau*, and *Reuben*.

PARAG. II. *Diatriba* II.

How the high Priest wore his girdle, and what it signified.

THe high Priest wore his girdle about his paps, and not about his middle. *Ezech.*

Ezech. 44. 18. *He shall not be girded about the sweating places.*

Ionathan, the Chaldy Paraphrast, paraphrases it thus; * *Hee shall not be girded upon his loynes, but upon his heart*; therefore we see, *Revel.* 1. 13. That Christ is said to be *Girded about his paps*; to signifie the great sincerity and verity which was in his heart: for he was girded with a girdle of verity about his heart, So *Revel.* 15. 6. The Angels are brought in with their girdles about their paps; to signifie the best estate of their Pastors, comming neerest then in sincerity to Christ: but before in the first age of the Church, they wore their girdle about their middle; the more spiritual that they become, their girdle went the more upward.

* Chaldie Paraphrast.

PARAGRAPHE II. *Diatriba* 3.

Of the cloathes which the high Priest wore, when he entred into the holiest of all.

WHen the high Priest entred into the holiest of all, he was cloathed, first, with linning breeches next his flesh; secondly, a linning coat, thirdly, a linning girdle; fourthly, a linning myter: These he put upon him, when he made reconciliation for the Church, in the most holy place: and hauing finished his service, he laid those cloathes aside there, and never wore them againe, but left them there, *Levit.* 16. 4. 23. These by the Iewes were called *Bidge labbam, albæ vestes*, white cloathes, but the cloathes which he wore in the holy place that day, were called *Bidge zahabh, vestimenta aurea*, Golden cloathes, not that they were all of Gold, but because they were finer than the clothes which he wore when he went into the holiest of all.

The high Priest laid aside all those ornaments, when he entred into the holiest of all; which signified his Prophe-

Doctrine:

Nota. phetical, Kingly, and Priestly office; and to signifie to us, that at the latter day, 1 *Cor.* 15. *Christ shall give up his kingdome to the Father*: he shal no more then teach his Church or intercede for her as Mediator, or rule her as King.

III I. He was a type of Christ in his marriage.

He might not marry a Widdow, a Whore, or a divorced Woman, but onely a Maid.

Thou shalt not take a wife that is a Whore, &c. Levit. 21. 7.

Ihust. He might not marry a Widdow becauſe hee got not her first love; *Revel.* 2. 4. The Angell speaking to the Church, seemes to allude to this, when he sayth, *Thou hast left thy first love.*

He might not marry a divorced woman, becauſe hee got not her iust love; for although men were permitted civilly to marry them; yet Christ teacheth, that it was permitted to them, for the hardneſſe of their hearts.

He might not marry a Whore, becauſe he got not her onely loue; he might onely marry a Virgin.

Doctr. Christ will have of his Church her first love, iust love, and onely love: therefore, *Psal.* 74. the Church is called his Turtle-dove; for as the Turtle-dove hath but one Mate, so the Church must have God onely for her love.

V He was a type of Christ in his death; he who killed a man negligently, fled to the Citty of Refuge, and stayed there untill the death of the high Priest, and then he was free, *Numb.* 35. 25: Iesus Christ by his death frees us, and sets us at liberty.

Canon. The high Priest had sundry things common to him, with the rest of the Priests.

Ihust. There behoved to be no blemish in him, so neither in them, *Levit.* 21. 7: when they served in the Temple, it was lawfull for none of them to serve bare-headed: so likewise the Flamines among the Romans, served with their heads covered.

So they served bare-footed in the Temple. The Lord said

said unto *Moyses*; *Exod.*3.5. *Take off thy shooes, because the place where thou standest is holy.* [z] Hence they gathered, that they were to stand bare-footed in the Temple, because the place was holy. So the Priests of India served bare-footed, therefore they were called γυμνοποδοι, barefooted, and not γυμνοπαιδες, naked children, as *Eusebius* reades it.

z Targ. Ionathan, Scal. in Eus.

The high Priest had his second high Priest, who ministred for him, when he could not minister himselfe.

Canon.

2 *King.* 18. *Serajah the high Priest, and Zephaniah the second Priest.*

Confir.

The second high Priest was called *Sagan*: So he who was next in the Church of Constantinople to the Patriarch, was called πρωτουγηέλλος, the Primore. [a] *Iosephus* testifies, that one *Ioseph*, the sonne of *Ellem*, discharged the high Priests office for him, when as *Mathias* the high Priest was polluted by a Noctual pollution, that he might not serve like a high Priest, then his *Sagan*, *Ioseph* supplied his place. These who had this *Gonorrhœa*, were said by modesty of speech, σωματικον ἢ παθειν, *to have some disease in the body.*

Illust.

a Iosephus de bello Iud. c. 8.

How it is said, that *Annas and Caiaphas were high Priests for that yeare, Luk.*3.2 ?

Quest.

[b] *Annas* was high Priest when Christ was borne, *Caiaphas* was high Priest when Christ was crucified; when *Caiaphas* was the high Priest, *Annas* was his *Sagan*, or second high Priest; for they could not both enter into the holiest of all at once, but they changed by courses. So before under the Greeks, the Priesthood was much altered; as under *Antiochus*, from *Onias* to *Iason*, from *Iason* to *Menelaus* his brother.

Answ. b Causab. contra Bar.

But was not the Priest hood changed now, when they indured Priests but for a yeare ?

Object.

There are in government fiue things; first, *Potestas*: secondly, *Ordo*: thirdly, *Modus*. fourthly, *Titulus*: fiftly,

Answ.

ly, *Vsus, Potestas*, is where there is a power commanding; *Ordo*, when there are superiors and inferiors: these two are essentiall in government, they being taken away, government cannot stand: *Modus* may be changed (as here,) for before the Priesthood continued for the Priests life time, but now it lasts but for a yeare. The title is changed by the law it was by succession, now it is by the election; of the Romans: the use is changed, first it was well administred, now it is corruptly used.

As the waters of Nilus run so many hundred miles, a pure and cleare water, yet when it comes neere to the Mediterranean Sea, it begins to grow blackish, and somewhat salt, at last it fals into the Sea, and loseth the name: so the glorious Priesthood, which continued so many hundred yeares, begins now to grow blackish and corrupt, and shortly it is quite abolished.

Quest. How is it said in *Mark.* 15. 1. *The high Priests consulted*; then it might seeme, that there were moe high Priests at once?

Answ. We must distinguish betwixt the *high Priest* by way of excellency, and these *high Priests*; for the twenty-foure orders of the Priests, which *David* apdointed; every one of these ranks had a chiefe Priest, and of these the Evangelist meaneth.

1 Chron. 24. 10.

PARAGR. II. *Diatriba* 4.

Of the foure and twenty Orders of the Priests.

Canon.

[c] Scal. *Canon Isagog.*

DAVID instituted foure and twenty Orders to serve in the Temple by course, *Luk.* 1. [c] cals these φρατρίας, courses; the Hebrewes cals them, *Mognadim stationes*, stations. *Iosephus* cals them ἑφημερίας, fellowships: in every course there was fiue hundred Priests, and their course lasted from Sabboth to Sabboth.

The chiefe of every one of these courses, were called

ἀρχιερεῖς

ἀρχιερεῖς, high Priests: and the Hebrews cals them *Roshe abath*, the chiefe of the Family.

[d] One course might not take the course of another; for they had an auncient Canon, *Every Priest or Levite who shall intrude himselfe in anothers place, let him die the death.*

[d] *Scal. Can. Isag. l. 3. Talm. lib. Meghillah.*

PARAGRAPHE III.

Of their Sacraments, and first of Circumcision.

Having spoken of the times place, and persons that God appointed for his worship, wee come now to the manner how he would be worshipped, and that was in the Sacraments, prayer and discipline of his Church. The Sacraments were two: circumcision, and the Passeover.

Circumcision was the seale of the Covenant, to the people of God. *Canon.*

Gen. 17. 10. *This is my Covenant, which yee shall keepe betweene me and you.* *Confir.*

Circumcision was instituted by God the eyght day. *Canon.*

Gen. 17. *And every male childe of eight daies olde among you, shall be circumcised.* *Confir.*

The Hebrewes understand the *eight day*, not full eight daies, but sixe full daies; hence they say, that *Dies legis non est à tempore ad tempus, The daies of the Law are not from time to time*: that is, *Non est à pleno tempore*, that is, *Not from a full time*: So we say, Christ rose the third day, when he lay not three full dayes in the grave; so we say, one hath a Tertian Ague, when the disease keeps him but one full day. *Illust.*

Luk. 2. 21. *But when the eight dayes were fulfilled, they came to circumcise the childe?* *Object.*

This is understood, *De tempore currente, sed non completo.* The currant time, but not compleate; that is, the eight day beginning, but not fulfilled. So *Deut.* 15. 4. *At the end* *Answ.*

of

of the seven yeares: he meanes not when the seven yeares were compleate, for the rest began in the beginning of the seventh yeare; so that it is better translated in the end of seaven yeares, then after the end of seven yeares: (*Min*) is put for (*Beth*) that is, one preposition for another: as *Deut.*3.3.*Psal.*62.30.

Circumcision being the seale of the Covenant, it was a fearefull thing to renounce it.

Antiochus (1 *Mac.*) persecuted the Iewes very hotly, and tried them to be Iewes by their Circumcision; they to conceale their Iudaisme, caused to draw their fore skinne: and the Apostle, 1 *Cor.*7.18. alludes to this forme; *Art thou circumcised, draw not the fore-skinne.* This might be done by Art, as *Epiphanius* testifies.

Epiphan.cont.haref.

The Egyptians, after the death of *Ioseph*, neglected circumcision, for the hatred which they had against the Israelites, and the Israelites living in Egypt, neglected it also; therefore *Iosuah* cals this, *Iosua.*5.9, *Opprobrium Ægypti*, the shame of Egypt, when hee circumcises them at Gilgall. Secondly, when they denied circumcision; this was called (1 *Mac.*1.16.) *Opprobrium Antiochi*, the shame of *Antiochus.* Thirdly, when they were circumcised in the flesh, but not in the Spirit: this was called *Opprobrium Iudæi*, shame of the Iew. Fourthly, when they were circumcised in the flesh, and in the Spirit, it was called *Laus Iudæi*, the praise of the Iew, *Rom.*2.26.27.28.

1

2.

3

Iudaus ev φανερω, & Iudaus ei κρυπτω.

4.

Why did the Christian Iewes draw their *Præpuce* in the Apostles daies, (1 *Cor.*7.18,) seeing there was no danger of persecution, as in the time of *Antiochus*?

When they were converted from Iudaisme to Christianity, there were some of them so ashamed of their Iudaisme, that they could not behold it; they tooke it as a blot to their Christianity: or the meaning of the place may be, that they should not be discontented that they are Iewes; providing, that by faith they imbrace Christ:

for,

for, *There is no difference betwixt Iew and Gentile with Christ. Col.* 3. 11.

Circumcision to them, was a signe of the mortification of the old man. *Canon.*

Therefore these are not circumcised to the right end, who circumcised themselves, either for feare, as *Ester* 8. 17. *Many became Iewes.* The seventy translates it, *Many were circumcised*: or for covetousnesse, as the Sichemites, *Gen.* 34. 22. or for credit, as the Egyptians and Edomites. The Prophet *Ieremy* cals these (*Ier.* 9. 25,) *Circumcisos in Præputio*, that is, although they be circumcised in the flesh, they are still in their *Prapuce*, and uncircumcised before the Lord.

They were cut off from the people of God, for the contempt of circumcision, and not for the want of it. *Canon.*

Gen. 17. 14. *He who circumcises not himselfe, shall be cut off.* *Conf.*

Therefore the Iewes who bury their Infants (who die before the eight day) before the doore of their Synagogues, and not with the rest, mistake this place: and so doe the Papists, who thinke all Infants not baptized, to be secluded from the kingdome of God: *Hee who despiseth his circumcision, shall die the death of uncircumcised*, *Exe.* 28. So he who contemnes his Baptisme. It was a good decree of the Councell of [f] *Brackara* which ordained, that those who despised their Baptisme and dyed; and those who hanged themselves, should be buried together as both guilty of soule murther. Vpon this necessity, there were some who baptized them after they were dead, and put their sacramentall bread in their mouth, as their *viaticum*. When they circumcise their childe, they call him (*Exod.* 4. 25.) *Sponsum sanguinum*, a husband of blood: and they apply the words of *Zipporah* to him, *Thou art a bloody husband*: becaus that day they hold, that the childe is married to the covenant; and they expound, *Tetigit pedes eius*: that is, *She hurt, membrum virile eius*; as

[f] *Concilium secundum Canon.* 34 35.

as *Touch not my annointed, Psal.*105.15. that is, *hurt them not*: and his feete they take, *Pro membro virili*, a mans yard as *Esay* 7.20. *Pilus pedum, id est, pudendorum*: so the Chaldy Paraphraſt, paraphraſes the place.

When they circumcise the child, they ſet a voyd chaire for *Elias*, miſapplying the words of *Malachy*: *Mal.* 4. 5. *Behold, Elias ſhall come as a witneſſe*: and ſo they call upon *Elias*.

Marke how God in iuſtice plagues them, calling upon *Elias*, becauſe they mocked our Lord and ſaid; (*Mat.* 26.) *He cals upon Elias*.

They had witneſſes in their circumciſion.

Canan. Conf. *Esay* 7. *Take unto thee faithfull witneſſes.* This witneſſe was cald *Sandaka, ſuſceptor pueri, & per Synecdochen, Baal berith, Dominus fœderis*, Lord of the Covenant. And they were called *Mecabbalim promiſſores*, who promiſed in the childs name alſo.

Canon. Circumciſion had ſundry periods of time in the Church, which are to be obſerved.

Illuſt. Scotus. *Scotus* markes well the periods of circumciſion; the firſt period was, from the inſtitution of it, to the time that Chriſt was baptized; all this time it was *Sub præcepto*, under the Law: and it was *Neceſſaria & utilis*, neceſſary and profitable: the ſecond period of it was, from the baptiſme of Chriſt, untill the promulgation of the Goſpell, *Goe teach all Nations, baptiſing them*. In this period it was *Vtilis ſed non neceſſaria*, profitable but not neceſſary: the third period, from the promulgation of the Goſpel, to the deſtruction of the Temple, (which was the Wardrope of the ceremonies.) In this period, it was *Licita ſed non utilis*, lawful but not profitable: the fourth period, was from the deſtruction of the Temple, or rather from the Councel of the Apoſtles untill now; then it was altogether (*Phi.* 3.2.3) *Illicita*, unlawful: then it was conciſion, and not circumciſion.

Mat. 28.

In

In the first period they might onely circumcise; in the second period, circumcise and baptize; (for they had yet more regard to circumcision than to baptisme:) in the third period they baptized and circumcised, (now they had more regard to baptisme than circumcision:) in the fourth period, they onely baptized.

First, as *Scotus* speakes, it was *Sub præcepto, sed non sub consilio*: Vnder the Law, but not under the counsell: then it was *Sub consilio, sed non sub præcepto*, Vnder the counsell, but not under the Law. When it was *Arbitrary*; 1. It was *Necesse esse*, needfull to be: 2. It was *Non necesse esse*, not needfull to be: 3. It was *Necesse non esse*, no waies needfull to be.

PARAG. IIII.

Of the Passeover.

Canon.

THa Passeover was a Sacrament, sealing to them their spirituall deliverance by Christ, and their temporall deliverance out of Egypt.

Confir.

Exod. 12. 14. *And this day shall be unto you for a memoriall, and ye shall keepe it a feast to the Lord.*

Illust.

In the preparation of the Passeover; first, b they had *Inquisitionem fermenti, The searching out of the Leaven* upon the foureteenth day of the moneth, from the sunne rising to the fourth houre. Secondly, they had *Exterminationem fermenti, The rooting out of the Leaven*, from the fourth to the sixt houre; in this time they cast it out of the house, and burnes it from the midday; not onely the use of it is discharged, but also the very looking upon it. Last, they had *Exsecrationem fermenti, the cursing out of the Leaven*: and they say, *Omne fermentum quodcunque, hic est in potestate mea, quod neque vidi neque abolevi, nullum esto, tanquam pulvis terræ æstimator. All the Leaven whatsoever is here in my power, which I neither saw*

b *Scal. in Prolog. de emend. temp.*

nor have put away, let it be nothing, and let it be esteemed as the dust of the earth.

All the time of this feast, they name not this word, *Lechem*, Bread, least they should stir up in their children a desire to leavened Bread: (for they used no Bread ordinarily but leavened bread: [h] So when they speake of a Sow, they cal her *Dabar achar*, *another thing*: the Greeks expresse it better, πρᾶγμα ἀλλότροπον, *An unhappy thing*. This they doe, left naming the word *Sow*, their children should long after swines flesh.

[h] *Elias Levita.*

Doctrine.

As they had a diligent search, to finde the Leaven before the Passeover, to cast it out, not to looke upon it, and to count it execrable which they had not found, and not to name it once; so we should purge out the old Leaven, when we are to eate our Passeover, wee should detest it, consume it, and not let it once be named amongst us.

Cons. Lab. cent. Eeron.

The Heathen, before they were admitted to the mysteries, they did five things to them: the first, was *Purgatio communis*, the common purgation; secondly, *Purgatio reconditior*, more inward: thirdly, θύσασις, when they might stand and behold the mysteries a far off: fourthly, *Initiatio*, when they were partakers of the mysteries: fiftly, they were called ἐποπτεῖς that is, *Perfect in the mysteries of God.*

Dionysius distinguisheth the whole action of the receiver in three parts: first, Καθάρσις *Purgatio*, a cleansing: secondly, Μύησις *initiatio*, a beginning: thirdly, Τελείωσις *consummatio*, a perfection. When they first received the Sacrament, it was called *initiatio*: when they came to the full knowledge of the mystery of the Sacrament, it was called *consummatio.*

PARAG.

PARAGR. IIII. *Diatriba* 1.

Of the place where they heate the Passeover.

THE Passeover was eaten at home in their private houses. *Canon.*

Where wilt thou that we prepare to eate the Passeover? and they went to an upper chamber, Mat. 26.17. *Confir.*

When they killed the Passeover, they sprinkled the blood of it upon the Altar, *Exod.* 12; but they were to eate it at home in their houses: The most holy things were onely to be eaten in the Temple, as the Sinne offering, *Levit.* 7. 6. but the lesse holy things were eaten in their private houses at Ierusalem: *Illust.*

PARAGRAPHE IIII. *Diatriba* 2.

Of the number which did eate the Passeover, and how many Suppers concurred together.

THere were no fewer than twelve who did eate it, as Christ and his twelve. They used also to ioyne twenty together, and then they were called the children of the Society. *Canon. Chrysost.*

At the Passeover they had three Suppers concurring together; First, their common supper, with which the Passeover was ioyned, and this was the second Supper: the third, called δεῖπνον ἀπολυτικὸν, or Dimissory Supper. Christ instituted the Evangelicall Supper after the Dimissory supper, as is proved out of *Mathew*, in the twenty sixe Chapter. *Talm. lib. baaha'va. Druf. impr. at. Scaliger in emend. temp.*

The Christians had their ἀγαπὰι, or *Love-feasts*: and at the first they ioyned it with the Lords supper also, in the Primitive Church.

PARAGR. IIII. *Diatriba* 3.

Of their common Supper, with which the Passover is ioyned.

THE Master of the family in the first Supper, takes bread and breakes it; therefore he is called *Botze-* *Canon.* 1.

The master of the family, doth 2. things; breaks, blesses, and gives.

Drus. in prater.

ang. fractor, a breaker: and *Ragnal tzegnuda*: *Dominus convivij*, The Lord of the Feast: he gives no lesse to every one who sit at Table than an Olive in quantity, and to none greater than the bignesse of an Egge; This was in time of the Passeover.

Talmud. lib. baababa, id est, pretium.

Secondly, he blesses it, and sayes: *Blessed art thou, O Lord, God, King of the world, who bringest bread out of the earth.*

Canon.

This Sacramentall bread was holy, but onely in the use.

Conf.

Exod. 12. 10. The Lord commanded, *If any of the unleavened bread were left, it should be burnt*: Which is to be understood, as well of the Leaven as the Lambe.

Illust.

The ancients drew neere to superstion in this; first, they thought this bread was holier than other bread, before it was consecrated: and they held, that it resembled then the Shew-bread. They called the Table on which it stood, * *Mensa propositionis*; from thence it was removed to the Table of consecration. So, it savoured of corruption, when they kept the bread after the consecration was ended, in the dayes of *Augustine*, and gave it *Ad Catechumenos*, to those that were turned to Christianity. *Relata extra usum, non sunt relata*, Relations out of use, are not relations.

* Μέτα προθέσεως. *Chrysost.*

August. de civit. Dei.

Basilius.

There are foure sorts of bread, three for this life, and one for the life to come: the first, is *Corporalis ad sustentationem*, corporall for sustentation: the second, *Spirituallis ad informationem*, Spirituall for information: for we eate Christ as well in the preached Word, as in the Sacrament, *Iahn 6.* The third is, *Sacramentalis ad confirmationem*, Sacramentall for confirmation: the fourth is, in the life to come, *Æternalis ad fruitionem*, Eternall for injoying.

1. Cup.

Thirdly, he blessed the first Cup of Wine, and said; *Blessed art thou, O Lord God, King of the world, who hast made the fruit of the Vines.* From

From this blessing and breaking, our Lord (*Luke* 22.) may seeme to have borrowed the blessing and breaking of the bread. When the Pascha was conioyned with the Supper, there were many moe things done: (as may be seene in the next *Diatriba*) with which the cup of thanksgiving was ioyned: but with the common Supper, the Dimissory supper concurred, as may be seene hereafter. Translation of a custome.

PARAGR. IIII. *Diatriba* 4.

Of the third Supper.

BEfore they sit downe to this *Secundæ mensæ*, or Dimissory Supper, they wash their feete: our Lord in this second Supper, *Iohn.* 13.4.5. washes the feete of his Disciples for humility; whereas the servants should have done it: and those who would seeme more devoute, would wash their whole body twice, and *Peter* (*Ioh.* 13. 8.9.) meant of this when hee desired his whole body to be washed; which Christ denied to him, as favouring of superstition, and washed onely his feete. *Scal. in emend. temp.* Translation of a custome.

The washing of the whole body, Anagogically, signifieth our Baptisme: the washing of our feete, the purging of our affections, *Iohn* 13.26.27.30.31. *Doctrine.*

In this Dimissory supper, the bitter hearbes are brought in; then the Master of the Family dips the herbs in the bitter sawce, and gives to those who sit about him.

The children this night began to aske their parents, Why is it called the Passeover? They answere, because the Angell passed over and destroyed us not. Secondly, Why doe we eate unleavened bread? the Parents answer, Because we were forced to make haste out of Egypt, we had no leasure to sowre our Dough. Thirdly, Why eate we sowre herbs? the Parents answere, To put us in re-

remembrance of the affliction which wee suffered in Egypt: this night by them was called *Agada, The night of Annunciation*, and our Saviour Christ from thence, uses that speech, 1 *Cor.* 11. καταγγέλλετε, *Annunciate donec venero, Doe this in remembrance of me.*

Translation of a custome.

Doct. The night when we eate the Lords Supper, our meditation and conference should be upon the Lords death, children to aske Parents, and Parents to teach the children of it, what meanes this bread? what meanes this breaking? &c.

Quest. Wherein was it that Christ dipped the Sop which hee gave to *Iudas? Ioh.* 13. 2.

Answ. ° Some answer, that it was into a *Charoseth*, or sawce, thicke like Mustard, having the colour of Clay, which they used in their Sacrament, to put them in remembrance, how they wrought in Clay in Egypt.

° Scal. de emend. temp. Dissert. prater.

Quest. But how would Christ iustifie such a Ceremony, added to the very Sacrament it selfe? whereas hee would not allow *Peters* superstitious washing.

Answ. It hath beene some common sawce: for they ioyned many moe superstitions and traditions to the chiefe points of the Law; as they used at the first superstitiously, to let a malefactor goe at the Passeover, and to tythe Minth and Anise, so they added significative ceremonies of their owne, as this *Charoseth*.

Causab. ex Mosarabita. If men to raise devotion in the peoples hearts, adde any thing to the Sacraments, eyther Baptisme or the Lordes Supper, there shall never be an end of adding one thing to another. I will set downe but one example or two: When the Gothes that had subdued Spaine, were celebrating the Sacrament, they caused to breake the bread in nine parts, by which they might paint out to the people the whole History of Christs life; comprehended under these words, *Corperatio, Nativitas, Circumcisio, Apparitio, Passio, Mors, Resurrectio, Gloria, Regnum*:

By

By the first peece, they signified his Conception; by the second, his Nativity, and so forth. So these who mixed water and wine into the Sacrament, did it of good intention, to put the people in mind of the water and blood which came out of the side of Christ; but the Lord likes not such wil-worship. Some afterward degenerated so farre, called *Hydroparastatæ*, that they chose onely water in the Sacrament.

This τρύβλιον πάροψις, or platter, wherein Christ dipped, was *Scutella magna*, a big platter; or *Receptaculum liquidorum*, A vessell for humid things, with a sawce to the meat in which they dipped their sop, and then did eate of the sowre hearbs with it.

Then he blesses for the second Cup, and they all began to sing *Halliluiah*, which is called *Halliluiah magnum*: it begins at the 113. *Psalme*, and ends at the 119. one repeates the *Psalme*, the rest cryes; *Blessed art thou, O Lord our God, the King everlasting, who hast sanctified to us, and commanded us to sing Halliluiah.* *Talm. lib. ba tha ya.* 2. Cup.

The last Cup, was called *Cos hillel, poculum laudis*, for after this Cup, they sang a Psalme. Of this Cup, *David* speakes, *Psalme* 116. and so *Luke* 22. *verse.* 17. *Mat.* 26. 30. 3. Cup.

After the drinking of this Cup, and before the *Psalme* was sung, Christ instituted his owne Evangelicall Supper; At this time he had not the common Supper: for *Mathew* sayes; *They went to an upper Chamber to prepare the Passeover*; so that this was an extraordinary time, when so many Suppers concurred.

PARAGR. IIII. *Diatriba* 5.

Of the changing of the Passeover into the Lords Supper.

IN the mean time that this Dimissory Supper, or *Secunda mensa*, was eating, our Lord instituted the Evan- *Canon.*

gelicall Supper; for probation of this, conter *Math.* 26. with *Ioh.* 13.

Confir. *And as they did eate, Iesus tooke bread.*

This *eating* hath properly relation to the sop that *Iohn* spake of, and that *Iudas* received, after which he immediatly went out,

Canon. After that the master of the family had drunke the last
Illust. Cup; he sayes, *This night I will drinke no more.* There
Allusion to customes. was a Paschall Canon, that they might drinke no more that night, after they had drunke the last Cup: and our Lord alludes to this when he sayes; *Hence-forth I will drinke no more of the fruit of the Vine, untill I drinke it in the kingdome of my Father.*

Quest. What are we to thinke of this Paschal Cup? whether was it Sacramentall or no?

Ans. It was not Sacramentall. The first Reason: because there is no word of it in the institution of the Passeover, as there is of the vnleavened Bread, and of the Lambe, and the sprinkling of the blood: for these are al commanded, but never a word of the Cup. The second reason: in no Sacrament there are two Sacramentall signes signifying one thing; but the blood signifieth the blood of Christ in the Paschall Lambe: therefore the Wine in the cup, cannot signifie the same here.

Object. But how could the Cup be used in the Sacrament, being onely a common Cup, and not Sacramentall?

Ans. There were three Suppers which concurred here together: Their common Supper, their Paschall Supper, and their Dimissory Supper: and there was something

1. occasionall in every one of these Suppers. First, in the common Supper, the unleavened bread was occasionall onely, because they might have no other bread at the Passeover: but in their other common Suppers, they

2. had leavened bread. Secondly, in their Paschall Supper their Cup was occasionall, and not essentiall to the Pas

cha,

cha, for they used it as common drinke with their meat. Thirdly, the unleavened bread was not occasionall in the Dimissory Supper: because they had no other bread in the Paschall Supper. And it is to bee marked further, that many things concurred in this Pascha, which were not Sacramentall, and pledges of the blood of Christ; but were onely signes to them of their deliverance out of Egypt. Secondly, the great feast was joyned with the Pascha, 2 *Chron.* 35. called by the Iewes *Hhagiga*, and in Scripture called the Pascha: this was not Sacramentall, neither was eaten, but the fifteenth day. Thirdly, their Sacraments were to them, both temporall refreshments, and spirituall. For if the water which came out of the Rocke, 1 *Cor.* 10, they with their beasts dranke both of it, yet it was Sacramentall to them: Why might there not be in this Supper, both that which was Sacramentall, and that which was for their naturall refreshment also? Wherefore our Saviour Christ when hee saith; *Hence-forth I will drinke no more of the fruit of the vine*: Hee alludes here onely to the Canon of the Iewes; wherein it was forbidden them that night, after they had drunke in the last Cup. Therefore Christ transfers not the Cup of the old Testament, to the Cup Sacramentall in the new Testament, as some hold:

3.

2

3

One of the Evangelists sayes; *While Christ was Supping, he tooke bread*; the other of the Evangelists say, *After Supper he tooke bread?*

Obiect.

Ἐσθιόντων, *dum comedebant aut post comestionem, in aoristo secundo, Mat.* 26.26, *Luk.* 22.20. *After the eating* in the indefinite time; that is, after hee had ended the dimissorie supper, he instituted this Evangelicall Supper.

What sort of change was this, when Christ changed the Paschall Lambe into the Supper of the Lord?

Answ.

In

Answ.

In religion, there are foure sorts of changes; first, when the essence of Religion is changed; secondly, when the state of religion is changed; thirdly, when the Essence is changed in part; fourthly, when the rites of Religion are changed. When the Essence of Religion is changed, (this is, as when a man is raised from death to life;) as when a Turke becomes a Christian. The second change in religion, is, when the state is changed (this is, as when a Boy becomes a man.) When Christ changed the Paschall Lambe into the Lords Supper, and the Disciples, the Iewish Sabboth into the Lords day here the Essence is not changed, but the state. The third change is, when the Essence is changed in part; (as when a man who is sicke, becomes whole:) and one is Orthodoxe in all points of Religion except one, hee is converted also in that point; here the Essence is in part changed. The fourth change of Religion, is, when the rites are changed: this is like the change of a mans cloathes. Here in this change of the Paschall Lambe into the Supper of the Lord, the state and rites were changed, but not the Essence, neither in whole, nor in part.

1

2

3.

4.

Canon.

In the observation of the Pascha, there was great contention betwixt the Easterne and Westerne Churches.

Illust.

Scalig de emend. temp.

The Easterne Church observed the yeere of the Iews, and the day upon which Christ was Crucified: but the Westerne Church kept the day of the Resurrection, & the day after the Equinoxe, and the foureteenth day of the month: Therefore the Easterne Church called them *Quarto-decimani*. But *Victor* Bishop of Rome, condemned them of Heresie in this: for they differed both in the Moneth, and the day. The Councell of Niece setled this Controversy, by appointing; First, for the difference of the Moneth, that it should be celebrated the foureteenth day after the Equinox, which then was the one and twentieth day of March. Secondly, for the difference

ference of the day; they appointed the Sabboth after the fourteenth day for them both: and so the controversy ceased.

PARAG. V.

Of their gestures in Prayer.

See before in Section 2. Parag. 3.

WHen they prayed, they usually stood. *Abraham stood before the Lord, Gen.* 18.22, that is, *Abraham* prayed. So, *The Publican stood a farre off and prayed, Luk.* 18.13.

Canon.
Confir.
Drus. in Gen.

The Iewes say, *Sine stationibus non subsisteret mundus: The world could not endure without standing*: And *Gnammuda, standing*, is one of the seaven names which they give to Prayer.

Illust.

[q] The Æthiopian Christians at this day, have pillars of wood made to rest them upon, when they stand at their prayers, because their Liturgie is long.

q *Scalig. li. 7. de emend.*

When they prayed, they looked with their faces towards the Sanctuarie. *If they pray toward the Citie which thou hast chosen, 1 Kings* 8.48.

Canon.

The Arke was set up in the West end of the Temple, that it might bee opposite to the Heathen worship: *For they committed abhomination*, Ezechiel 8, when they prayed with their faces towardes the East; these were called *Samsaioi, Sunne-worshippers*, because they looked towards *Shemesh, the Sunne.* But the Christians, that they might not seeme to Iudaize, set their faces towards the East when they prayed; or rather because Christ, *Luk* 1.78, is called [r] ἀνατολὴ, *The Sunne rising from the East.*

Illust.

r *Scalig. in Elencho.*
Canon.
Illustr.

[f] When they prayed their head were covered.

f *Drus. in prat.*

They say, that a man ought to cover his head when he commeth before the Lord as ashamed, & the woman alwaies to have her head uncovered, because shee was first in the transgression, although it be otherwise in the Christian

1. *Cor.* 11.

Christian Church, 1 *Cor.* 11.4.5. Where man is *commanded to uncover his head, and the woman to cover her head.*

PARAGRAPHE V. *Diatriba* I

Of their manner of praying.

Canon. THey prayed with a low voyce.

Illustr. They say, that they should pray as *Anna* did, and

Talm. l. haahada. he who makes his prayer to be heard, is of little faith.

Canon. They prayed in a knowne tongue.

Illust. t When *R. Levi* came to Cæsaria, hearing some re-

t *Angelus Caninius ex Talmud. in voces n:Si Test.* peating this Prayer (*Audi Israel*) heare Israel, into Greeke: he would have forbidden him: but *R. Ioseph* said untohim; If they know not the Syryacke tongue, let them pray in the tongue which they understand.

Canon. The chiefe fault that is forbidden in prayer, is *Battologia*, too much speaking of one thing.

Confir. *Mat. 6.7. When ye pray, use not much (Battologia) babling.*

Illust. In Battologie, there is two faults: First, an idle and vaine repetition of the selfe same words. In the Syriack, Christ uses a word *Mephakkek*, which signifies to *Bokk-out*, as water doth out of a narrow mouthed vessell; which the Latines call *Bulbire*, fained from the Hebrew word *Bulbuk*. This the Greeks call βομβύλιον: words fained, *per ὀνοματοποίαν*. So *Iob* 39. And her yong ones, *Iegnalgnu, glut glut* in the blood.

Secondly, *Multiloquium*, when they used too much speech as the Pagans used, they wist not what God to pray to; therefore they oftentimes repeated over the selfe-same words.

PARAG. V. *Diatriba* II.

Of the many helpes they had in Prayer.

Canon. THey had Phylacteries and Fringes, as helpes for

Confir. them to pray, and for keeping of the commands.

Numb. 15.38.39. *And ye shall have Fringes, that when ye look upon them &c.*

There-

Therefore they were called *Chalcoth Tephilim*, Garments with wings: and for this *Elisha* was called, *Elisha cum alis, Elisha with wings*: because he wore the coate of remembrance, which had foure fringes hanging downe at the foure wings of it. [u] *Arbham camphah, Foure wings*: This garment was called *Talith, A winged coate.* *Illust.*

[u] *Eas in Radi. Talith.* טלת

Because hee used still these wings, to put him in mind of Prayer, [x] these are the golden wings of the Dove (say they) which carries us to heaven.

[x] *Talmud in gemara.*

They had three sorts of Phylacteries: first, the precept of the post, secondly, the precept of the head: thirdly, the precept of the hand.

The precept of the post, they called *Chalcoth Mezuza, scheda quæ postibus inscribitur: The Phylacteries that were written on the postes. Deut. 6. 6.* This was written upon it: *Heare O Israel, Iehovah our God is one*: and, *Thou shalt love the Lord with all thy heart and might. Deut. 6, 4.* Our Sauiour Christ calls this, *The great command*: so the Iewes call it, *Calal gadol, vniversale magnum, Vniversall great.* I

Secondly, they had Fronlets of Parchment, reaching from the one eare to the other, with these words written upon them, *Sanctifica mihi omne primogenitum: Sanctifie to me all the first begotten, Exo. 13. 2.* This was called the precept of the head. II

They had upon their left arme, beneath their shoulder a little, the third Phylactery, which had these words written upon it, *Exo. 13. 5. When he shall bring you into the land, &c. Salomon* alludes to this when he sayes; *Bind my precepts to thy fingers, Prov. 7. 3.* III.

They had them betwixt their eyes, and upon their left arme, next their heart; because the eyes, and the heart, are *Proxinetæ peccati, Brokers*, to bring sinne to the body, *1 Ioh. 2, 19.*

In the corrupt times they inlarged these Phylacteries

ries; then they were called πλατυσήματα, large Phylacteries. Christ findes no fault with their Phylacteries, but for their enlarging of them, *Math.* 23.5.

These Phylacteries, *Exod.* 13.9. are called *Schedæ memoriales, Sheets of remembrance*: and in the New Testament φυλακτήρια ἀπὸ τῦ φυλάττειν, *From keeping*. For as wee bind a thrid about a forgetfull servants finger, so the Lord dealt with them; and they applyed that saying of *Eccleſiastes* to these three Phylacteries: *A threefold Cord cannot easily be broken*, *Eccl.* 4.12. The Physitians have their *Prophylactica, præcaveats*, to prevent Diseases.

Doctr. Most of sinnes come of forgetfulnesse, therefore let us fence our hearts with the Phylacteries of Gods Law, and so wee shall not be overtaken with sinne:

Canon. God would have his people opposite to the heathen in all things, especially to Egypt, which was the matrix of Idolatry.

Illust. Tue Egyptians wore *Amuleta*, or ἀλεξιφάρμακα, *safegards* about their heads, to defend them from evill; therfore God would have his people contrary to them, and would have the Law written about their heads.

y *Scalig. in Elench, & contra Can. in Varro.* y These Phylacteries *Varro* called *Præbia*, which afterward was called *Brevia*, from thence comes the word *Breefe*, which the Confederates of Sathan use to weare, to guard themselves from the harme of their enemies. In the Councell of Laodicea, Inchantments are called *Excantatricum Phylacteria*, The Charmes of Witches *Phylacteria facere*, to cast Cantrops.

Doctr. Thus wee see, the Divill is Gods Ape, and hath his *Amuleta*, or counterfeit Phylacteries, to deceive these who trust in him by them.

Canon. At the ending of their prayers they say, *Amen*.

Illust.

z *Canisius in voces nov. Test.* z They make sundry sorts of *Amen*; the first, *Iethima, Pupillum*, when one understands not the thing which he answeres; the second, is *Catupha, surreptum*, when hee sayes

sayes *Amen* before the Prayer bee ended; the third is, *Ketugna otiosum*, when a man sayes *Aman* idly, thinking upon some other thing: the fourth is, *Tzaddick, justorum*, of the just; when the mind is set upon the prayer, thinking upon no other thing.

PARAGR. VI.

Of their Musicke.

THat the Lord might stirre them up more earnestly to worship him, he ordained that they should have musicke.

Canon. Illustr.

Their Musicke, was either Instrumentall, or Vocall.

Rab. Salomon in Psal.

Their Vocall Musicke had foure parts (answering to our foure parts of musicke) *Sheminith, octava*, *Psal. 6.1*: which was the lowest part (answering to our Base:) secondly, *Gnalamoth, Psal. 46.1, Virginalis vox*, (answering to our *Triplex*:) thirdly, *Labben, Psal. 9.1. Inter utrumque*, (answering to our Tenour, and Counter-tenor.)

Their Instrumentall Musicke, was first, *Shalishim*, *1 Sam. 18.6.* An Instrument of Musick with three strings; secondly, *Shusan, Psal. 60 1.1. Hexachordon*; An Instrument with sixe strings; thirdly, *Sheminith, Psalme 4.* An Instrument of eight strings; fourthly, *Gnashur, Psal. 92. Decachordon*, An Instrument often strings.

Canon. Confir. Illust.

The Lord blames much their prophane Musicke, *Amos 6. Qui diminuitis vel particularizatis, Who quiver and cut your Musicke.*

[a] *Vitruvius* markes out of *Aristoxenus* the musitian, that there were three sorts of Musicke; first that which the Greekes call ἁρμονίαν, which was the gravest and the saddest, and setled the affections; such was the Musicke of the Lydians, drawing the Notes long, consisting of *Spondæus* or two long: that Musicke which *Elisha* called for, *1 King 3.15.* was this sort of Musicke, and

[a] *Vitruv. de Architect. l. 5. cap. 4.*

Aug. l. conf. 10. c. 33. and *Auguſtine* commends it moſt; This was uſed in the dayes of *Athanaſius*, in the Church of Alexandria, and in this ſort, they ſeeme rather to reade than ſing.

2. The ſecond, they call διάτονον, which ſerved to raiſe up the affections when they were ſadde: as the firſt ſerved to preſſe down the affections; and it conſiſted of Dactylus, *one long*, and *two ſhort*: this ſort of Muſicke the Dorians uſed; Of this ſort *Salomon* ſpeakes, *Eccleſiaſtes* 2, 8. *Schidda, fractio, A breaking*; becauſe with the temperature of the voices, one of them brake another as it were: this ſort of Muſicke is not to bee ſecluded out of the Church neither: of which *Iames* 4, ſaith, *If any man bee merry, let him ſing Pſalmes*: This ſort of muſicke raiſes the affections.

3. The third ſort, they call it χρῶμα, coloured Muſicke, with a ſubtile kind of breaking & quivering of the Notes which is a light ſort of Muſicke, tending to ſtirre up the affections to laſciviouſneſſe, conſiſting of Tribrachyes, or *three ſhort*, which was uſed amongſt the Phrygians, wherefore they were infamous, as *Beotius* teſtifies. This the prophet *Amos* blames, *Amos* 4; and it is not to be admitted in the Church, [c] *Cicero* ſaith, *Mutata Muſica, mutantur mores, itaque curandum ut Muſica quàm graviſsima & ſedatiſsima retineatur: Muſicke being changed, manners are changed, therefore we muſt take heed, that the moſt ſetled and grave Muſicke bee kept.* If there be ſuch need of ſetled Muſicke in the Common-weale, much more in the Church.

c *De Repub. l. 5.*

d *Iunius in Exod.* [d] They ſang the 22. *Pſalme* every morning, when the morning ſacrifice was offered: therefore in the inſcription of the Pſalme, it is called *Pſalmus matutinus*: it began with the words which Chriſt uttered upon the Croſſe; *My God, my God, why haſt thou forſaken me?*

When they carryed their firſt fruits to Ieruſalem, they ſang by the way the 122. *Pſalme*. When they came to the

the Sanctuary, with every man his Basket on his shoulder, they sang the 150. Psalme. When they were in the Court-yard, they sang the 30. Psalme. Vpon the Sabboth, they sang the 92. Psalme. This is Intituled, *A Psalme for the Sabboth.*

At the Pascha, they sang from the 112. to the 119. in token of thankesgiving.

PARAG. VII.

Of their discipline in Excommunication.

Canon. GOD would have his people a holy people; therefore he would suffer no vncleane person to dwel amongst them.

Illustr. For to understand their Excommunication the better, we must marke that the Campe in the Wilderneſse was divided in three parts: first, the Campe of Israel: secondly, the Campe of the Priests, and Levits: thirdly, the Campe of the divine Majesty.

1. The Campe of Israel was from the gates of Ierusalem inward, to the Campe of the Levites; comprehending the Womens Court and the Mens: and these were called *Majora castra, the greater Tent*: the great Porch made the distinction betwixt them and the Priests. Of this Porch Christ speakes, *Mat.* 23. *Zacharias was killed betwixt the Porch and the Altar.*

2. The lesser Campes, were either the Priests, or Gods.

The Campe of the Priests, was from the Porch inward, to the holy place, distinguished by the first veile called *Gebbue cohanim, terminus sacerdotum, The limits of Priests*; not, but that it was lawfull for the Priests to goe into the holy place also, when they offered Incense, or dressed the Lampes: but their speciall abode was in the Court of the Priests; so the people might come sometimes into the Court of the Priests, but their usuall abode

was in their owne Court.

The Campe of the divine Majestie was from the first veile inward, containing *Sanctum*, and *Sanctum Sanctorum*: *The holy and holiest of all.*

1. He who was defiled of Leprosie, was secluded out of all the three Camps: *Num.* 12. *Miriam* was put without all the Camps. When they were purged and brought in, *Tunc colligebantur*, they were gathered to the people of God againe.

2. He who was defiled of an issue, was removed out of the Campe of God, & out of the Campe of the Priests; but not out of the Campe of Israel: so a woman in child-birth.

3. He who was defiled by the touch of the dead, was removed out of the Campe of God; the Priest who had touched the dead, might not enter into the holy place, untill he was purged; but he was not separate out of the Court of the Priests, nor out of the Court of the people; thus God would be sanctified in those who draw neere to him.

The degrees of Excommunication, were borrowed from these three sorts of uncleanesse.

f Drusius prælo. f They had three sorts of Excommunication; first, the lesser; then the middle sort; then the greatest.

The lesser, was called *Niddui excluſi, put out:* and in the New Testament they were called ἀποσυνάγωγοι, put out of the Synagogue; and they hold, that *Caine* was Excommunicated this way.

The second, was called, *Herem*, or *Anathema*; with this sort of Excommunication, was the incestuous person censured in the 1 *Cor.* 5. 1.

The third, *Samatha*, σαματίζειν, they hold that *Enoch* instituted it, *Iude* vers. 14. It was called *Samatha*, from *Sem-atha*, *God comes*: *Sem*, *nomen*, *A name*, they put for *Iehova*; *Atha venit*, *He comes*. The Syrians call it *Ma-*

ran-

ran atha, Dominus venit, The Lord comes. This sort of excommunication, the people of God used against the Amalekites. *Targum, Cant. 2. Contriverunt Amalek per diram imprecationem Domini: They bruised Amaleck by the fearefull cursing of the Lord.*

PARAGRAPHE VII. *Diatriba I.*

Of the manner how they excommunicated the SAMARITANES.

THe manner how they excommunicated the *Samaritanes*, was thus;

They brought 300. Priests, and 300. Trumpets, and 300. Bookes of the Law, and 300. boyes; and they blew with Trumpets; and the Levites singing, accursed the Cutthæans in the Name of *Tetragrammaton*, or *Iehova*, and with the curses, both of the Superior and inferiour house of Iudgement: and they sayd *Cursed is hee who eates the bread of the Cutthæan*: (Hence is that saying of theirs; *He that eateth the bread of the Cutthæan or Samaritane, is as he who eates Swines flesh.*) *And let no Cutthæan bee a Proselyte in Israel, neither have any part in the Resurrection of the iust*: These curses they wrote upon Tables, and sealed them, and sent them through all Israel, who multiplied also this great *Anathema*, or curse upon them

Drusius ex Sephar tanchuma qui Talmedum etiam dicitur.

Here we may marke: first why the *Samaritanes* were so hated of the Iewes: because they were Apostates from the truth, therefore they accursed them with this fearefull curse: they would have nothing to doe with them, *Ioh. 4. 9*, nor to eate with them, nor to be apparelled as they were, not to write the same Character or Letter, which they writ, and *Iohn* 8. 48; they obiected to Christ as an opprobry, that he was a Samaritane, and had a Devill.

Doctrine.

Secondly, into this terrible Excommunication, it was given both by the curses of the superior, and inferior houses: Christ seemes to allude to this, *Mat.* 16. 18. *That which is bound in earth, shall be bound in heaven*; Gods superior and inferior houses.

1 Those who were ἀποσυναγώγοι, put out of the Synagogue, were not simply secluded from the Temple, but suffered to stand in the gate.

They write that *Salomon* made two doores in the Temple; one for mourners and excommunicated; the other for the new married: at this doore, if any entred, the Israelites which came unto the Sabboth, and sate bewixt these doores, sayd; (*He whose Name dwelleth in this house, glad thee with children.*) If any entred at the other doore with his lip covered, they knew that he was a mourner, and they said; *He which dwelleth in this house, reioyce and comfort thee.* If his lip was not covered, they knew that he was *Menudde*, Excommunicated, and they said, (*He which dwelleth in this house, put into thine heart to heare the word of thy fellowes.*) *Talm. l. Musar.* 95. 1.

2 Those who were excommunicated by the second sort of excommunication, were not permitted to come neere the Temple.

3. These who were excommunicated after the third sort were secluded out of the society of the people of God altogether.

S Basil. Epist. 8 The Greeke Church afterward had her degrees of excommunication also; first, some were συνιστάμενοι, *Who stood and beheld* the Supper of the Lord, but were not partakers of it; the second ὑποπίπτοντες, *Who were further removed*, falling downe upon their knees; the third, ἀκροώμενοι *Who were permitted onely to come to the gates of the Church*; Fourthly προκλαίοντες, *Standing without the doores of the Temple*, weeping in the Porch.

When they excommunicated them, they razed their names

names out of the booke, *Luke* 6.22. ἀφορίζεσθε, *abstenti estis*, signifying to them, that their names were *razed* out of the Booke of Life.

A Table of the Censures of the *Hebrew*, *Greeke*, and *Latine Churches*.

Legall Pollutions by the	*Had their ceremoniall purgations out of the Campe of,*	*The Censures, Morall, signified by these in the Synagogue, were,*		*Censures in the Greeke church, were*	*Censures, in the Latin church were,*	
Dead.		God.	Nidui.			
			ἀποσυναγώγους.	Ὑποπίπτοντες.	*Abstenti.*	*Minor.*
Issue.		Priests.	Herem.	Ἀφορίμενοι.	*Excommunicati,*	*Maier.*
			ἀναθηματίζειν.			
Leprosie.		Israel.	*Maran-atha.* συμπάζειν.	προκλαίοντες.	*Anathema.*	*Maxima.*

SECTION IIII.

Of their Ecclesiasticall Politicke customes.

THeir Politicke customes, were either mixtly politicke, or meerely politicke: Mixtly politicke, were either their Ecclesiasticall politickes, or Scholasticall politickes.

PARAGR. I.

Of their Proselytes.

GOD instituted the common-weale of the Iewes, having alwaies a speciall relation to Religion: for this respect God had a regard unto particular persons of

the Heathen, who were strangers to this Covenant, that he might make them true Proselytes; as is seene in *Iob*, *Rahab*, *Naaman*, *&c.*

Canon. Illust.

There were three sorts of strangers amongst the Iewes.

1. נכרי

The stranger, who was a stranger by birth, Religion, and affection, he was called *Nochri*, *alienigena*, *Altogether a stranger.*

2. תישב

The stranger, who was a stranger by birth and Religion, but not affection, hee was called *Tesshib*, *inquilinus*, *home bred*: and *Proselytus Portæ*, *The Proselyte of the gate*: *Deut.* 14. 20. Of him it is meant in the fourth command, (*The stranger that is within thy gates*:) he dwelt peaceably amongst them; he was to abstaine from outward offence, not to labour upon the Sabboth; although he was not converted, yet they suffered him to dwell amongst them: they were to take no usury of him, that so they might draw him to the truth.

3. גר צדק

Those who were strangers by birth, but neither in affection or Religion, were cald *Ger*, or *Gere tzedeck*, *advenæ iustitiæ*, *Strangers of Iustice*: and in the New Testament Proselytes, from the Greeke word προσήλθων: as ye would say, *Adscititiæ*, *numbred in*; and *Levim cohæsores*, *adharers*, *Esay* 65. 3, from *Leva adhærare*: for as the Levites cleaved to the Priests to helpe them, so the Gentiles did cleave to the Iewes to make one body with them. *Psal.* 115. *O Israel trust in Iehova*, *O house of Aaron trust in Iehova*. *ye that feare the Lord*, *trust in Iehova*. The church is distinguished here in three parts; *Israel* for the body of the common-wealth: The *house of Aaron*, for the Priests and Levites: *Those who feare the Lord*, for the strangers and Proselytes. so *Iethro* a Madianite by nature, is called an Israelite, 2 *Chron.* 7. 17.

A stranger, is first, he, who is not an Israelite. 2. A stranger is he, who is not a Priest or a Levite. 3. A stranger, who is not a Priest in the strictest signification, *Numb.* 1.

51. *The stranger who comes neere it*: (that is) he who is not a Priest. *Lev.* 3.4. He is a stranger, who is neither a Priest, nor a Levite; but here stranger is taken for him who is not borne an Israelite.

As the Iewes dealt with the Gentiles, when they were out of the Covenant; so should we deale with them now, when they are out of the Covenant: when we were out of the Covenant, they say, *Cant.* 8.8. *we have a little sister, what shall we doe for her*: so when they are out of the Covenant we should say: *We have an Elder brother, what shall we do for him, Luke* 15.52. *Doctr.* 1

Those Iewes who are strangers by birth, religion, and affection, who raile against Christ, and hate Christians, are not to be suffered to dwell amongst the Christians. I. *Doctr.* 2.

Those Iewes who are strangers by birth and religion, but not in affection, (that is) who would be content to live amongst the Christians; not giving any offence, although they be not converted, yet wee should suffer them for a time, peaceably to dwell amongst us, and lay no hard taxations upon them, that they may be drawne to the Christian faith. II.

But those who are Iewes by birth onely, but neither in affection, nor religion; they should have all the priviledges that any Christian hath, neither should they be counted strangers. III.

Three things made a Proselyte; first, they were washed; secondly, circumcised; thirdly, they offered their sacrifice. The women were made Proselytes, onely by washing, and sacrificing of two Pigeons: and they say, [h] the Iew is knowne by three things, by circumcision, the Sabboth, and his Phylacterie.

[h] *Talm. l. Masar.*

Men Proselytes, were *Naaman* the Syrian, 2 *King.* 5. *Araunah* the Iebusite, *Cornelius*, *Act.* 10.5. the Eunuch, and such who were called religious, and many of the Gentiles, who sent gifts to Ierusalem.

Women Proselites; were *Iosephs* wife, *Gen.* 43. *Zippora*,

*Exod.*4 *Moyses* his wife, the two Mid-wives of Egypt, *Exod.*1.*Rahab*, *Ruth*, *Heb.*11.31.*Iael*, *Iudg.*5 21.

* The children of the Proselytes by abbreviation, were called *Bagbag*, *ez est*, *Ben ger*, *Ben gera*, *filius extranei & filius extranea*, the sonne of he or shee that is a stranger.

* There were some, whose father was a stranger, and their mother a Iew, or *contra*, *Levit.*24. If any of the parents were converted, and themselves not converted, he was called *Gneker*, *radicatus taken roote* (*Lev.* 25. 47.) amongst the people of God, but not in religion; such was that blasphemous Egyptian, who was not of the Iewish religion. *Levit.*24.

Paul sayes of himselfe, that he was *Hebræus ex Hebræis*, *Phil.*3.5. that is, *Both of Father and Mother Hebrewes.*

Quest. Whether were the children of the Proselytes, Proselytes or no?

Ans. No, but Free-men: Amongst the Romanes, those who were *Libertini*, Free-men, their children were not *Libertini*, but *Ingenui*, in-bred: so these who were Proselytes, amongst the Iewes, their children were not Proselytes, but Iewes; ὁμόφυλοι, but not ἀλλόφυλοι, as their Parents.

i *Scalig. Eus.* Those who were of the posterity of *David*; by their father, were called *Æchmalotarchæ the chiefe of the Captivity*: & those who were of the house of *David* by their Mothers side, were called *Principes*, *Chiefe*. They were distinguished in Babylon: the first was called *Rabbana*, chiefe on the Mothers side: the second, *Rabban*, chiefe on the Fathers side.

PARAG. II.

Of their first fruites.

Canon IN homage, that they had *Canaan* of the Lord, (therefore *Esay.* 8. it is called *Emmanuels Land*) they payed their first fruites, and their tythes.

Illust. They payed two sorts of first fruites to the Lord: The first sort, were called *Reshcth*, *principium*, or *first*; *Numb.* 18.

18.2. They payed but a little quantity of this at home. Their second sort of first fruites were called *Bikkurim, first fruits*: *Deut.* 18.4. These they were to offer at Ierusalem; and therefore were called *Tereuma Gedola, their great Tythe.* The first fruit which sanctified the whole, was but a handfull of the eares of the corne, which was first ripe; these they carried not.

It was not determined by the Law, how much they should pay, but by the tradition of the Doctors, *Eccles.* 37.7. *Give the Lord his honour with a good eye, and diminish not his first fruites.*[k] Here he alludes to their custome, that he who was of a good eye, payed one of fourty: he who was of a middle sort of eye, payed one of fifty: but hee who was of an evill or covetous eye, payed one of sixty. In this Opticke, yee may behold the severall degrees.

[k] *Hieron. Epist.* 126. *nunquam* 60. *aliquando* 40.

[1] *Oculus* { *Tobh, Bonus*, Good. / *Benonijon, medius*, Meane: / *Rangh, malus*, Evill. } payed one of { 40. / 50. / 60. }

Shindl. Pentag. 1

These, *Deut.* 15.17. are called, *Manus aperta & clausa, An open and closed hand.*

The ground out of which they determined, that they should give no lesse than one of sixty, was *Ezech.* 45.13. *Sextabitis Epham ex Hhomer, Thou shalt take the sixt part of an Epha out of the Hhomer.* The seaventy translates it *Corus*: the severall degrees of their measures; are set downe in this view-

Hhomer sive Corus continet: a Homer containes:	*Epha.*	10.	
	Sata.	30.	
	Cabus.	180.	
	Logg.	760.	
	Ova.	5260.	

Sextare Epham ex Hhomer, To take the sixt part of an Epha out of an Hhomer, is to take the sixt part of an *Epha*: for

for an *Epha* containes three *Sata*. The good eye payed three Cabs, or halfe a *Satum* out of an *Epha*: the middle eye payed two Cabs, and an evill eye payed one Cab: according to our measures, an evill eye would have paied out of a Chaulder, foure pecks almost: a middle eye, five pecks almost: a good eye, almost sixe pecks.

Canon. They used great solemnitie, when they carried up their first fruits to the Lord.

Confir. *Esay.30.29. Ye shall have a song in the night, when an holy Assembly is kept, and gladnesse of heart, as when one cometh up with a Pipe into the Mountaine of the Lord.*

Illust. m When they carried up their first fruits to Ierusalem, they had a Bull going before them, whose hornes were gilded, and an Olive Garland upon his head, and a pipe playing before them, untill they came to Ierusalem; *Psal.122. I reioyced when they say, we will go up to the Mountaine of the Lord.*

m *Maymon. in Bickurim.*

PARAGR. III.

Of their Tythes.

Canon. THey payed sundry sorts of Tythes to the Lord.

Illustr. The first Tythe, they payed it at home to the Levites in kind; and this was called *Magnashar rishon, decima prima, the first Tythe.*

1 *Scal. in Opuscul.* The Levits payed out to the Priests a Tythe, and this was called *Magnashar min hammagnashar, decima ex decima, the Tythe of a Tythe.*

2 Then they payed a second Tythe, which they were not bound to pay in kind, but to carry money with them to Ierusalem, and there to buy more againe; which they offered to the Levites there: this was called *Magashar hasheni*, the second Tythe; and χαριστηριον, *A thankesgiving.*

Then the thing which was left, the Husband-man might use

use as his owne; this the Heathen called *Pollucta, de sacro eximere, & populo exponere, To exeme from holy things, and give it to the people.*

Then they payed the Tythe of the third yeare, called *Magnashar hasheliſha, decima tertia, The third Tythe*: or *Magnashar Gnani*, πτωχοδεκάτη, *The poore folkes Tythes.* This yeare was called *Annus decimæ, The yeare of the Tythes*, *Deut.* 26. 12, *Deut.* 14. 28, *Amos* 4. 4, *After three daies bring your ſacrifices*, (that is) after three yeares; as *Levit.* 25. 29, Theſe were called, *Decimæ triennales, the third yeares Tythe*: *Tobia* 1. 8. *But the third yeares Tythe I gave it to hom it was due.*

When they payed this third yeares Tythe, they paid not the ſecond Tythe: this Tythe they paid at home to the poore; but the ſecond Tythe, they paid it at Ieruſalem to the Levites.

The firſt and ſecond yeare, they paid the firſt and ſecond Tythe: the third yeare, they paid the firſt and third Tythe: the fourth and fifth yeare, they paid the firſt and the ſecond Tythe: the ſixt yeare, they paid the firſt and third Tythe: the ſeventh yeare the Land reſted.

A Table of the Iſraelites Tithes.

	6000	Buſhels in one yeare.
	100	*Tercuma Gedola*, or heave offering, to be given to the Prieſts by the Husband-man out of this.
	5900	Reſt of the Increaſe twiſe to be Tythed.
	590	Firſt Tythe which belonged to the Levites.
A husbandman had growing.	59	The tenth of the Tyths which the Levites payd to the Prieſts.
	531	The remnant of the firſt Tythe, after that the Levite had payd to the Prieſt his Thythe.
	5310	Reſts to the Husband-man of his Increaſe.
	531	Second Tythe taken out of the Husband-mans Increaſe.
	4779	Remnant to the Husband-man after all is payd.

Scal. Opuſc.

They

Canon. They paid Tythe also of their goods to the Lord, &c,

Conf. *Whatsoever passeth under the Rod, the tenth shall be the Lords, Levit.27.32.*

Illust. It was the custome, when they tythed their flockes or heards, that they shut up their young within, and set the dammes without; and the Levite stood without, with a rod in his hand, marking the tenth: then he said; *This tenth is the Lords.*

Marke the great liberality of God to the Levites and Priests, where he sayes in *Malachy*, 1. 10. *Did any kindle fire, or shut the doores of my Temple for nought, saith the Lord*: for as they lived under the law by the Altar, 1 *Cor.* 9, so should Preachers now live by the Gospell: but in some places, many hath scarse the allowance of *Michaes* Levit, *Iudg.*17.10. *Ten Shekels of silver, a suit of apparrell, meate and drinke.*

The Levites got one of ten from the Tribes: they considered not the Tribes here, but their Increase; but the Priests got from the Levites one of twelue; here they respected the number of the Tribes: The first was a politicall sort of Tythe, the other Ecclesiasticall.

Quest. When Christ sayes to the Pharises, *Math.*23. *Woe be to you which Tythe*: whether meanes he paying Tythes, or gathering Tythes.

Answ. This word *Gnashar*, *decimare*; *To Tythe*: sometimes it signifieth to gather Tythes, *Heb.*7. and sometimes to pay Tythes, as here: for the Pharises thought it a worke of merite to pay Tythes, even of the smallest things which grew, but they passed over the weightier thinges of the Law: what sort of glorying had beene in this, to gather their Tythes?

Quest. But were there any Pharises, but teaching Pharises?

Answ. [o] Yes, there was of both sorts, both teaching and not teaching; they were a Sect, of the which there was some Laicke Pharises (as we call them) therefore [p] the learned

[o] *Epiph tom.*1.*l.*1.*c.*16
[p] *Drus. in prat.*

ned marke well, that they were not called *Poruſhim, docentes, Teaching*; but *Paruſhim*, ἀφωρισμενοι, *ſeparati, Separate*: a ſect of people, who thought themſelves ſeparate by holineſſe from others.

SECTION V.

Of their Scholaſticall Politickes.

PARAGR. I.

Of their Schooles, and manner of teaching.

Canon.

THey had ſpecial places appointed for the education of their youth.

The places where they taught, were cald *Gebaoth hils*: ſo, *The hill of Phineas, Ioſu.* 24. becauſe the Colledge ſtood upon an hill; ſo *Iudges* 7, *Collis More, id eſt, doctoris ſive docentis, of the teacher*: ſo, 1 *Sam.* 19. *Collis Dei, Gods hill.* 2. *Sam.* 17. 18. *Naioth, pleaſant places*: *Targum expones it, domus doctrinæ, The houſe of doctrine*: So they had a place in Ieruſalem, called *Milhne*, 2 *King.* 22. 14. *A Colledge*: In this Colledge, they ſtudied the repeating of the Law.

After the captivity, Colledges were appointed to receive ſtrangers, and they were call *Labrothenu*, which is corruptly read, the Libertines, *Act.* 6. 9. for *Labar*, ſignifies *an high place*, ſuch as their Colledges ſtood upon.

* After the deſtruction of Ieruſalem they had their Vniverſity in Tyberias; and in the time of *Antoninus*, two hundred and twenty yeares after Chriſt, they writ the Hieroſolymitan Talmud: after the death of *Rabbi Iuda the holy*, who was the principall of that Vniverſity, learning decayed by peece and peece there: but in Babylon, there were three famous Vniverſities, Neharda, Sora, and Pambeditha; foure hundred and ninety yeares after Chriſt, the Babilonicke Talmud was written by them.

* *Buxtorf. Tyberias.*

Canon.

In theſe Schooles, the Lord gave a ſpeciall token of his preſence.

Ionas

Confir. *Ionas fled from the presence of the Lord, Iona* 1.3. that is, from the Schoole of the Prophets.

Illust. The Colledge of the Prophets, was called, *The presence of the Lord*: so was the visible Church. *Caine was cast out from the presence of the Lord, Gen.*4.16, that is, from the visible Church. For the visible Church & Schooles, are the places where God manifests himselfe most.

Canon. They had sundry sortes of Teachers.

Confir. *Where is the Scribe, where is the Disputer, and where is the Wiseman?* 1 *Cor.*1.20.

The Apostle alludes here to their sorts of Teachers, which were amongst the Iewes; first the Scribe, who handled the Text; secondly the Disputer, who sought out the mysticall Interpretation of the Text; thirdly, Wise-men (*Chochme hammeker*) who sought out the secrets of nature: for during the time of the second Temple, they gave themselves to study Physicke, [r] and to search the secrets of nature; therefore *Hircanus* and *Aristobulus* made a Law, [t] *Qui aluerit suem aut didicerit sapientiam Græcorum, maledictus esto, who feeds a hogge, or learnes the wisedome of the Greeks, let him be accursed*: they called Philosophy and Physicke the wisedome of the Greekes.

[r] *Hieron. Epist. ad Galatas. Physicum Vulti significari.*

[t] *Hasckmona* made this decree.

[u] They taught their Schollers two manner of waies, first by continuall speech of the Master, or els by Interrogations and Answers.

Druf. Exod.26.

Illust. When Christ taught his Disciples, he taught them on the Mountaine *Mat.* 5.1. by a continued speech, so when he taught the people out of *Peters* ship: sometimes by Questions and Answers: either when they asked Christ, as when the young man said to Christ, *Master, what shall I doe to inherit eternall life? Mat.*16. 16. or when Christ asked them the peoples opinion of him: *Whom say the people that I am, Math.*16.13.

This forme of teaching, was either ἀνασκευαστικὸς, *for the refutation of errors*: or κατασκευαστικὸς, *for establishing*

they

the truth. When hee refuted the opinion of the people, some holding him to be *Ieremie*, some *Iohn* the *Baptist*, and some one of the Prophets; this was κατανακένυς; and by the confession of *Peter.* establishing the truth. this was κατασκευασικὸς.

These teachers, *Ecclesiastes* 12. are called *Bagnale Asaphoth, Domini collectionum*; that is, *Who gathered many Disciples into one Schoole*: or who gathered matters into one booke; *Autores Pandectarum, The Authors of many subjectes.*

When they taught their Schollers, they were sayd *to give, Prov.* 9. and the Latines following them, said; (*Sed tamen iste Deus qui sit da Tytyre,*) *But O Tytyre, tell me what a God is this, da: id est, doce, Teach me*: so the Disciples were said, *Accipere, to take*, when they learned of their Masters. *Prov.* 4. *Accipe Disciplinam meam, id est, disce, Receive my instruction, that is, learne*: So *Mar.* 1. 22.

Virg. Eclog.

They taught their Shollers according to their capacity and age.

Canon.

Illust.

u At five yeares old, he is *Ben Mickra the Son of the Law*; they set him then to reade the Law: when he is ten yeares old, they set him *Le-mishna*, (that is) *To the Text* of their unwritten Law: when he is thirteene yeare old, then he is *Bar Mitzva, filius præcepti, the Sonne of the precept*, then he receives the Passeover, and is purified: when he is fifteene yeare old, they set him *Legemata*, which is the accomplishment of these decisions, which are not ended in *Mishna*, that part of the *Talmud.* They reade not to their Schollers, the beginning or ending of *Ezechiel*, nor the beginning of *Genesis*, before they were thirty yeares of age: the one containing their Physickes, the other their Metaphysicks.

u *Pirke abkerh sive constitutiones patrum. c. 5.*

Origen.

They had a great care, that young Masters should not be set to teach their youth.

Canon.

y Those who learne of young Masters, are like those who

Illust.

y *Pirke abboth.*

who eate Grapes before they be ripe, or like those who drinke new Wine: But those who learne of skilfull old Masters, are like those who eate ripe Grapes, or drinke old Wine.

PARAGR. VI.

Of their Masters, and their Title Rabbi.

Canon. THE Doctors of the Iewes were content at the first with their bare names, *Abraham*, *Isaac*, and *Iacob*

Illust. About the birth of our Lord, or not long before, they tooke the Title *Rabbi*: and not content with that, some of them got speciall Titles; one was called *Hagnolam*, *lux mundi*, *The light of the world*. *Rabbi Iuda*, his Title was, *Rabbonu Hakkoaesh*, *doctor noster Sanctus*, *our holy Master*: *Tzaddias* was called *Haggaon*, *illustris*, *Noble*: another was called *Abenezra*, *lapis auxilij*, *The stone of helpe*. Others were called *Pekachim*, *aperti*, *opened*: They reckoned the people but blind, *Rom.* 2. They were *Duces cæcorum*, *Lea-of the blind*.

They were called Wise-men, *Mat.* 11. 19. *Wisedome is iustified of her children*: Here he alludes to the Pharises, who were called Wise, and their Schollers were their *Children*: howsoever, they and their children reiected true wisedome, yet the children of wisedome would iustifie her. Whē they were about to teach, they say; ὁ σοφοὶ δευτερῶσι, that is, *This day the wise-men will teach Traditions*.

Canon. When they tooke these glorious Titles upon them, they disdained the people.

Confir. *Ioh.* 9. 49. *These people who know not the Law.*

Illust. [z] They called them *Gnam Haharetz populus terræ*, *People of the earth*: they made no more reckoning of them, than of beasts; and they made a Canon, *Ne discipulus*

Druſius in prov. *sapientis ducat filiam terræ*, *Let not the Disciple of a wise-*

man,

man, marry a daughter of the earth: and, *It is all one to lye with such a one, as to lye with a beast.* They had a peculiar sort of apparell, which they used different from the cloathes of the common people, therefore they sayd; *Vestes populi terræ conculcatio Pharisæorum, The cloathes of the people of the earth are the foote-stoole of the Pharises.*

When the holy Ghost revealed not himselfe, any of the foure manner of wayes, *spoken of before; then they tooke these glorious Titles to them; so when darknesse came in into the Primitive Chu ch, then they tooke glorious Titles to them. They called one *Comestor, quòd devoraverit scripturam, Eater, because he did eate up the Scripture*: *Dunf. Scotus*, they called him, *Lumen veritatis, The light of verity*. *Occam* his Title, was *Venerabilis inceptor, quòd novam formam Philosophandi inceperit, Reverend beginner, because he had begunn a new forme of Philosophie*: *Thomas Aquinas, Angelicus Doctor, A teacher like an Angell*: and as they disdained the people, counting them beasts, so did the Popish Church: *If a beast touch the Mountaine, it shall be killed*: (that is) sayes *Innocentius* the third, *If Laickes meddle with the Scripture, they shall be killed.*

*In Prolog.

PARAGR. III.

Of the training up of their Schollers.

AT the first they were called the Sonnes of the Prophets, *Numb.*3.1. *These are the Generations of Aaron and Moyses*. Why are they called generations of *Moyses*? Because *Moyses* taught them: afterward in the Christian Church, they were called Disciples.

*Tsa.*33. *filius pro discipulo.*

When their Schollers were taught, in token of humility they sate at their Masters feete.

Canon.

Acts 22. who was *brought up at the feete of* Gamaliel: so *Deut.*33. *inferentur pedibus tuis*: (that is) *The Gentiles*

Illust.

shall be made thy Schollers: So *Luk.*8. *And they sate at the feete of Christ.*

Illust.
a *Cod. Iur. Beracheth. fol.*28.2.

It was for this, that their Schoole was called *Ieshiba*, *Sessio*, *A sitting*: from *Iashab*, *sedere*, *to sit*: and they have a saying. a *Collocate filios vestros inter genua sapientum, & eorum verba bibite cum siti*: *Place your children betwixt the feete of the wise, and drinke in their words with thirst.* And againe, *Pulverizate in pulvere pedum eorum*: *sit in the dust of their feete.*

When they were sent out, they were said to stand before the Lord, 2 *Reg.*6.1,2.

They spake honourably of those who were their Teachers, after they were dead; *Syracides* 45. *memoria eius in benedictionibus, & pax Dei super ipsum*; *Let his memory be for a blessing and the peace of God upon him.*

Canon.
Illust.
b *Sca' El. trishar.*

They ascended by degrees in learning.

b All the time that the Scholler sat at his Masters feete, he was called *Talmid Chakam*, *discipulus sapientis*, *The scholler of the wise*: and *Katon*, *minor*, *young*: and this time was called *Katon*, *minoritas*, *in tutorie*; then he was onely called *Ben Bethir*, *The sonne of Bethir.* Secondly, hee was Graduate, his Master laying hands upon him, then hee was called *Bachur Chabbir*, γνώριμος, *socius*, *A Companion* to the Doctour, now he was called *Iosua Ben Bethir*, *Iosua the sonne of Bethir*, his owne name is prepon'd; but he sat still upon the ground. Thirdly, imposition of hands was given him againe, and so he was master of Art: then hee was *Samuch*, *licentiatus*, *Licentiate*; or *Promotus*, *promoved*, and his *Promotor* was called *Somech*, χειροθέτης *imposer of his hands*: now he is called *Rabbi Iosua Ben Bethir*, master *Iosua* the sonne of *Bethir.*

And *Zortha Darbbanan*, *dempsit discipulus*, *Rabbana tui proximus*. *He that is to be made Master.*

It is true, that Christ being but twelve yeares of age, sat amongst the Doctors for his rare gifts, *Luk.*2.46, but it was not permitted for others so to doe.

God instituted degrees of learning in the Levitical Law.

Law. From 20. to 25. they were κατηχούμενοι, *Catechised*: from 25. to 30. they were as it were Batchelors: at 30. they were Masters of Art as it were; at 50. overseers of others.

So in the Christian Church, they had their degrees in the schooles. First, they were λύται *solutores, Resolvers of doubts*: Secondly, they were προλύται, *Prosolutores, Resolvers of hard Questions*: Thirdly, ἀρχίλυται, *deciders of Controversies*.

There was great modesty in the Schoollers at those times. *Canon.*

They called onely themselves *Talmid chakam, discipulos sapientum, Disciples of the wise*, and their greatest title was *Talmid tora discipulus legis, a Scholler of the law*.[c] The Greeks followed their modesty. At the first, those who went to *Athens* to study the first yeare, they were called πρωτοι, *wise*. The second yeare, βοτ φιλοσοφοι, *lovers of wisedome*. The third yeare, they were called *Rhetores, Rhetoricians*. The fourth yeare, they were called μωροι, *fooles*, the more they knew, the lesse they thought of themselves it is but the shadow of knowledge which puffs up the wise of this world. *Illust.* c *Plutarch.*

They went not out of the Schooles, to undergoe any publique calling, before they were enabled to teach. *Canon.*

They wondred to see *Saul* prophecie upon a suddaine, 1 *Sam.* 10. 11. *Confir.*

Psal. 84. 8. *De virtute in virtutem, from vertue to vertue*: *Targum* paraphrases it, *Mibbeth Midrasha, Lebeth Midrasha*, that is *à schola in scholam, from degree to degree*. *Paul* will not have νεοφύτους, young plants to be teachers, and *Nazianzen* finds fault, *Cum ante lanuginem docent senes, when they teach old men before they have haire on their cheeks*.[d] It is noted of the whelpes of the Lyoness, that those who have sharpest pawes, they so prick the matrix of the mother, and make haste to be borne, that they never *Illust.* d *Aelianus lib. 10. c. 6.*

vercome to their full strength, but are weake all their dayes; whereas those who have not so sharpe pawes, stay till their ordinary time come, and gets full strength. So these Schollers, who through conceite of knowledge, hasten to be out, pricking the matrix in which they are bred, come never to such maturity as others doe, who stayes their ordinary course. When the yong Birds begin to flap with their wings, their feathers not being strong enough, they are said; πτερυγίζειν, *irritum facere conatum*, *To make their enterprise folly*: they will be ταυσοπτέρα, that is, *To have their wings ready to flie before they be fledge*: and they will seeme to match the Eagle himselfe: so leaving their dammes, they become a prey to the Kites. So it fareth with young Schollers, who leave their mother the Vniversity too soone, they become a prey to Iesuites and Heretiques, their wings being too weake.

SECTION VI.

Of their meere Politicke customes.

PARAGR. I.

First of their civill times.

Canon. THE day at the first, was called a naturall day, beginning at the sunne-setting, containing 24. houres. *In the which day I smote Egypt, Numb.* 8.17. Yet in *Exodus* it is expresly said, *That they were killed in the night, Exod.* 11.4.

Confir.

Illust. This day was called *Gnerebh boker*, *Vespera mane* in *Daniel*, the Greekes called it νυχθήμερον, *morning and evening, night and day.*

Canon. The artificiall day was from the Sunne rising to the Sunne setting.

Conf. *Why sit ye here all the day long from morning till night? Exo.* 8.14. so in *Ioh.* 11.9. *Are there not twelve houres in the day?* that is, from the Sunne rising to the Sunne setting.

Illust. This was called by the Greekes πρωϊόθιον & ἡμερονύχιον: *morning*

morning and evening, day and night.

The day naturall was devided into foure quadrants or parts; or *mishnajoth, watches.* The first from the Sunne setting till midnight: the second from midnight, to the Sunne rising; the third from the Sunne rising till the midst of the day: when the Sunne is said to be in his strength: the fourth to the Sunne setting. *Canon. Illustr.*

The artificiall day was divided into foure parts. The first from the twi-light till the third houre: the second to the sixt houre: the third to the ninth houre: and the fourth till night. *Canon. Illust.*

The Hebrews divided their night into three watches, and every watch had foure houres. The first from the beginning of the night till the fourth houre, this was called *caput Vigiliarum*, the beginning of the watch, *Lam.* 2. 19. the second *media Vigilia*, the middle watch. *Iudg.* 7. 19. the third, *Vigilia matutina*, the morning watch. *Exod.* 14. 14. *Canon. Confir.*

The Romans divided the night into foure watches, and every watch had three houres. This division of the day (by the Iewes) lasted until the captivity, where they learned the division of the day into houres, *Mat.* 14. 24.

[e] *Nabopolasar*, understanding of *Ezechias* recovery, and how the Sunne went backe in his Diall so many degrees, began to devide the day into houres. *Scal. de emend. temp.*

The houres in this Diall, are called un-equall houres; not in this respect, that some houres in one day are longer or shorter than others are: but comparing of one day with another, the houres are longer or shorter, according as the Sunne ascends and descends from the Equinoctiall to the Tropickes.

This in-equality of the houres, and lengthening or shortning of the day, was knowne by the signes in the Zodiacke, and the Sunnes remooving from the one Tropicke to the other, having past the Equinoctiall

The patterne of Ahaz *Diall, shewing* 12 *inequall houres every day.*

OCCIDENS.

The Hebrewes call these unequall houres, *Shagna gnekalah*; and the Greekes, ὡρικαὶ, *Temporariæ*: and the Latines *Hora Planetariæ*, Planetarie houres.

Ahaz Diall was not distinguished by sixtie Minutes, (which is an houre) as our Dials are, but by halfe houres, called *Commata*, or degrees, whereof there was 24. in one day.

Septentrio.

The Tropicke of Cancer, in which at Ierusalem the day hath XIII. equall houres.

The Tropicke of Capricorne, in which at Ierusalem the day hath X. equall houres.

Meridies.

This Diall is in the elevation of the 32. $\frac{1}{2}$ degrees, *In solo axis mundi*, *In the polar ground*. For it can hardly be made upon one Horizontall, Meridionall, Verticall, or Equinoctiall ground.

The Equinoctiall houres by the Hebrewes, were called *Shagna Ieshara*, and by the Greekes ἰσημέριναι.

Sartan. Cancer. Tromim. Gemini. Shor. Taurus. Taleh. Aries. Dagim. Pisces. Deli. Aquarius. Gedi. Capricornus.

Gedi. Capricornus. Kesheth Sagittarius. Akrab. Scorpius. Mozenaim. Libra. Berbu'a. Virgo. Arieh. Leo. Sartan. Cancer.

line; this in-equality of houres, with us here in Scotland would be very great: for our longest day on the South part hath 18. Equinoctiall houres; and our shortest day but sixe Equinoctiall houres; so that if the in-equall houres were set on our Dials; there would be great in-equality; for, in Summer the in-equall houres, would containe an houre and an halfe of Equinoctiall houres. & in Winter the unequall houres would be halfe Equinoctiall houres. But in Iudea when the day is longest, it hath foureteene equall houres, and when it was shortest ten houres: Hence it is that there is but small odds in their in-equall houres.

Canon.

These degrees upon *Ahaz* Diall, were halfe houres.

Confir. Iun. in Esaiam.

The Prophet gives him his choice, whether *Hee will have the Sunne to go ten degrees backward, or ten degrees forward*, 2 *King.* 20. 9. This cannot be meant of full houres, for the Sunne doth not shine twenty full houres upon no Diall unlesse the Diall were under the Pole. When the miracle was wrought, the Sunne was at the fift ful houre. The Sunne is brought backe ten degrees, that is, five whole houres, then it comes forward againe ten degrees; five full houres; then it goes forward two degrees to the sixt houre, that makes sixteene houres, then sixe houres to the Sunne set: so that this day was twenty two houres prolonged.

This miracle seemes to be wrought in the declination of the Sunne, when it comes towards *Capricorne*, becausse when it is past the Equinoxe towards *Cancer*, it shewes not twenty-foure full degrees upon that Tropicke; for it gives no shaddow on it till the third houre, and none after the ninth; therefore the King could not chuse to have it goe back or forward tenne degrees upon it.

An houre is either a simple houre, or compound.

Canon.

A compound, is the fourth part of a natural day, which

Illust.

hath foure quadrants; every one of these quadrants hath three simple houres, and it takes the denomination from the last of the three houres.

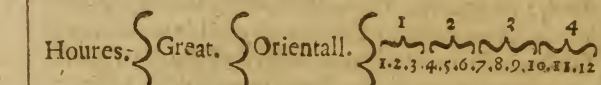
The first quadrant, is from the Sunne rising to the third houre, and it is called the third houre.

The second quadrant, is from the third houre to the sixt houre, and it is called the sixt houre.

The third quadrant, from the sixt to the ninth, and it is called the ninth houre.

The last quadrant, from the ninth to the Sunne set, and it is called the last houre.

So *Marke* and *Luke* are to be reconciled. *Marke* 15. 28. *And it was about the third houre when he was crucified.* *Luke.* 23. 44. *And it was about the sixt houre when he was crucified:* that is when the third houre was ended, and the sixt houre beginning and not finished. The distinction of the great houres from the lesse, may be seene here.



PARAGR. II.

Of their Moneths.

THeir moneths consisted of full thirty dayes at the first.

Before the children of *Israel* came out of *Egypt*, they followed the Egyptians and Chaldeans, reckoning their moneths according to the course of the Sunne, and their moneths were full thirty dayes, as may be gathered out of *Gen.* 8.4,4,6,13,14. The Flood began to waxe the seventh day of the second moneth, and it began to decrease upon the seventh day of the seventh month; now from the seventh day of the second month, till the seventh day of the seventh month, are reckoned by the Scrip-

Canon.

Illust. Scal. emend. l. 1.

Scripture, a hundred and fifty dayes, which being divided by thirty, giveth to every moneth thirty dayes, and maketh fixe moneths. So after they came out of *Egypt*, their months were also thirty dayes, *Num.* 11. 19. *Ye shall not eate one day, neither five dayes, neither tenne dayes, but even a whole month*: where we may see that he goeth by gradation, from one, five, tenne, and so to twenty, and thirty.

Illust.

To expresse that the moneth had thirty dayes, *Cleobolus* propounded this riddle, of a father that had twelve sonnes, and every sonne had thirty children.

f Theodorus Gaza.

f Εἷς ὁ πάτηρ, παῖδες δὲ δυώδεκα. τῷ δ' ἑκάστῳ,
Παῖδες δὲ τριάκοντα διάνδιχα εἶδος ἔχουσι:
Ἀργοὶ λευκὰ ἔασιν ἰδεῖν, αἱ δ' αὖτε μέλαιναι,
Ἀθάνατοι δὲ θνῄσκουσι πάσῃσιν ἀπάσας.

That is.

One Father hath twelve sonnes; and every brother
His thirty children hath, not one like t'other,
They partly black, and partly white, are they:
Still deathlesse, and yet dying every day.

PARAGR. III.

Of the reckoning of their Yeare.

Canon.

THey reckoned their yeare by the Sunne in their civill affaires.

g Scal. emend temp.

g This yeare was divided in foure *tekuphes* or *quarters*. First, *Nisan*. 2 *Elul*. 3. *Tizri*. 4. *Schebath*.

h Buxt. de Synag. Iud.

h None of these properly was called *tekuph* except *tizri*, therefore it was called *exitus anni vel revolutio anni*, *the end or returning of the yeare*. As *Exod*. 23. 16. *Ye shall keepe the feast of Tabernacles in the end of the yeare*. *Nisan* was called *conversio anni*. 1 *King*. 20. 26. *When Kings goe forth to battell in the beginning of the yeare*.

First, from *Nisan*, they reckoned their feasts, and the reigne

raigne of their Kings: for if the King had beene Crowned but a day before *March*, the moneth of *Nisan* or *March*, was said to be the second yeare of his raigne: So his first yeare was not alwayes a compleate yeare. They reckoned from this time their civill contracts, bonds and obligations.

Secondly, from *Elul* (answering to our *August*) they reckoned the age of their young beasts, out of which they were to pay tythe to the Lord, none of their beasts were tythed before *Elul*.

Thirdly, from *Tizri* (answering to our *September*) they reckoned the seventh yeare of the resting of the land, and their Iubilies; and from this time they reckoned how long their trees were circumcised or uncircumcised; if a tree had beene planted in the moneth of *Iune*, or in the end of *August*, it was reckoned for a full yeare: and *Tizri* began the second yeare of it; so that the tree was reckoned circumcised, if it had growne two full yeares: if it had but one month more, it was three yeares, if it was not planted in *September*.

From *Scevat* (answering to our *Ianuary*) they reckoned all their trees which payed fruit: the trees which began to flourish then, of these onely they payed tythe, but those which were ripe before that moneth, they payed not tythe of them; as of the Citron and Date; but these which began to blossome then, or was soone after ripe, they payed tythe of them.

SECTION VII.

Of Civill Persons.

PARAGR. I.

Of the honour which they gave to their Kings.

Canon. THey had their Kings in great reverence, and did sundry things in token of homage and obedience unto them. First,

First, they anoynted their king, *Iudg.9.* 18. *I honour God, and men,* said the Olive Tree: how honoured it God? in anoynting his Kings, who were his anoynted. *That they might anoynt* Abimelech *King, Iudg.9.6. Abimelech* was made their King, yet he was not anoynted: but Kings are described by this adjunct, because it was usuall in Iudea to anoynt their Kings. So *Esay* 45.1. *The Lord said to his anoynted Cyrus.* Yet we reade not that the Persians anoynted their Kings, but he is said to bee anoynted, because it was usuall in Iudea.

The same oyntment which anoynted the high Priest, anoynted the King (being both types of Iesus Christ) *Zach.4. These are the two Olive trees standing before the Lord of the whole earth. Targum* [k] expounds it of *Iosua* & *Zorobabel*, who were anoynted the one for the Priesthood, and the other for the Princely government with the selfe same oyle: contrary to the position of [l] *Bekanus*, that will have the King anoynted with an inferiour sort of oyle, and set up the high Priest above him.

Canon. Confir.

k *Targ. enkel.*

l *Becan.*

The difference in their anoynting was this, the King when he was anoynted, the horne of oyle was first powred upon his head: then hee was anoynted after the forme of a crowne betwixt his eye-browes: thirdly, the rest of the oyle was powred upon his head againe: but they onely powred it on the Priests head. The Prophets annoynted him, *1 King.19.17.* And *Salomon* was anoynted by *Sadock* in the presence of *Nathan.*

The King was anoynted for himselfe and his posterity, and the first of the family onely, as *Saul, David*: except when there fell a great strife, as *Salomon* for *Adonjah*, *Ioas* for *Athalia*, *Ioachas* for his eldest brother *Ioakim.*

The Kings of Iuda were annoynted plentifully with an horne of oyle, to signifie the perpetuity of their kingdome: but *Saul* and *Iehu* were anoynted onely *lenticula*,

ticula, with a cruse of oyle, to signifie the short indurance of their kingdome.

There was *oleum unctionis, & oleum opobalsami, the oyle of anoynting, and the oyle of sweete balme*; the posterity of *David* were anoynted *oleo unctionis*, but others, *opobalsamo*.

Canon. *Confir.* *Illust.* * *Deosculationem pro veneratione ponunt Hebræ.* The Hebrewes put kissing for worshipping.

He who anoynted the King, gave him a kisse of homage. 1 *Sam.* 10. 1. *Then* Samuel *tooke a viall of oyle, and powred it upon his head and kissed him.* So, *Kisse the Sonne, Psal.* 2. In token of homage that he was anoynted King by God his Father, the Church was to give him the kisse of homage: The Idolaters, *Hosea* 13. 2. gave this kisse of homage to their idols which was due to Christ; and *Iob* 31. purges himselfe of this, that when he saw the Sunne he kissed not his hand: the idolaters becaus they could not reach to the Sunne to kisse it, they kissed their hand, and so worshipped the Sunne. So the Arabians when they see the new Moone they leape for joy, and kisse their hand to her.

Canon.

When the King was created they sent gifts to him. 1. *Sam.* 10. 27. *The children of Belial brought him no presents.*

So the Wise men of the East brought to Christ as a King, *gold, myrrhe, and frankincense.*

m *Petrus Cunæus de repub. Iudæorum.*

All sorts of persons did homage to him. [m] It was ordained that the high Priest himselfe should bow before him, as *Nathan* did before *David*, and stand before him; except onely when he sought counsell of the Lord for him; then the King was to stand before the high Priest; and none might sit in the court of the Temple but the King. 2. *Sam.* 7. 18. *David sat before the Lord. Then the King sat in the gate of Benjamin*, but the high Priest stood. And the Hebrewes say, [n] that the Priest both judged and was judged. 2. that he bore witnesse, and witnesse was borne against him. 3. that the Priest in the Temple stood barefooted, *A discalceabant eum pro uxore*, that is, if

n *Talm. masecah.*

if he had married contrary to the Law, they pulled off his shooes from his feete, and he was called *discalceatus* in Israel, according to the Law, *Ruth.*3. But they say of the King, that he neither borewitnesse, nor witnesse was borne against him. 2. he neither iudged in *Synedrio*, nor was judged. 3. when he was in the Temple he pulled not off his shooes, neither whom soever he marryed, might they pull off his shooe for that.

In all things the King was above the Priest, therefore *David* calles himselfe, *1 King.* 1. 33. *The Lord of Saddock the high Priest.*

David the King wore some ornaments belonging to the Priests, *1 Sam.* 30. *Applicavit amiculum el David*, *to David*, that is, he put it upon *David* (not that the Priest put it upon himselfe, *Davidis causa*, *for Davids cause*, as *Iunius* translates it) for his kingdome was *regnum Sacerdotale*, *a Priestly kingdome*, and he wore it because he was a perpetuall type of Christ: he might be called a Priest as *Moses*, *Psal.* 90. 6. *Moyses inter Sacerdotes*, *Moses amongst the Priests.*

They were subject and obedient unto him. *Pro.* 24. 21. *Feare God and honour the King*, *and have nothing to doe with Shonim*, *rebels*: Those who varyed from the commands of God and the King were called *shonim*; hence come *hashonim*, who taught that no King should bee acknowledged npon the earth but onely God: such were the degenerate Essæans, who thought it impiety to bee subject to any man. *Indas Galilæus*, who perished in the conspiracie, was the chiefe of these; they were called, *Virga rebellantium*: *the rodde of rebellion.*

They acknowledged their subjection to their Kings; by admitting his image or name upon their coynes,

When the Church was in a family, they had the print of a lambe upon their coynes, *He bought it with so many lambes*: but *Stephen*, *Acts* 7. sayes, *with so many peeces*

Canon.

Confir.

Illust.

o *Ecclesiastica historia*, *Lib.* 8. *c.* 11.

Canon.

I Gen. 33. 19.

peeces of silver: that is, with so many peeces of silver which had the print of a lambe upon them.

Scal. in Varr. In the first ages they gave themselves to pastorage. Therefore 1. they called the signes of the heaven by their names, as *Taurus*, and *Aries*. 2. when they would signifie any excellent thing, they put the name βους before it, as βουκος a great figge: *bucephalus*, βουκέφαλος. 3. they put the figure of the beast upon their money, therefore it was called *pecunia a pecude*.

2 But when Kings reign'd over them, they carried their name or image in their coyne. P the sickle had upon the one side *Aarons* rod and upon the other side the pot with *Manna*: and about it the inscription upon the one side (*holy Ierusalem*) and upon the other (*the sickle of Israel*) and above *mem shim, rex Salomon*, King *Salomon* in token of their subiection to him.

P Bez. 4.

3 When they were under the Persian Kings, they had the image of the Princes upon their coyne; this money was called אדרכון, *Esdra* 8.27, and 1 *Chron* 29, from *Darius Hystaspis* who reign'd the: taking away *aleph* (which the Chaldæans prepose to names) it founds almost *Darius*.

4 In the dayes of the Romans, they had the image of *Cæsar* upon their coyne: *whose image hath it? Cæsars*, *Mat.* 22 21.

5 In the time of *Hadrian* the Emperour, *Bar Cosbe* gathered an army and laboured to restore the Common-weale to the Iewes againe, for that cause they called him *Ben cokiba, filium stellæ*, and he applyed to himselfe the words of *Baalams* prophecy, *processit stella ex Iacob, there shall arise a Starre out of Iacob*, *Num.* 24. 17. The rebels in token of their subiection to him called their coyne by his name *megnoth Cotsebijath, choli Cosbiti, Cosbies farthens*; but when they saw themselves deceived, they called him *Ben cotzca filium mendacij, the sonne of a lye*.

The Christians afterward put not upon their money, the image of their Kings; but sometimes the Crosse, coloured

loured over with redde Lead, to signifie the blood of Christ, and a crowne upon the toppe of it, to signifie his triumph.

Afterwards * they added the mysterie of the Trinitie. 1. a Cloud, and a voyce comming out of it. *Matth.* 3.17. *This is my wellbeloved, &c.* 2. a Lambe, and a Dove. 3. the mystery of Baptisme was expressed upon it.

* *Scaliger. Epist.*

Sometimes the Iewes in token of subjection to their Kings, begun their accounts and reckonings of their yeares from his reigne.

When *Alexander* the Great entred into Ierusalem, and saw the glory of the Temple, he blessed the God of Israel: and desired one thing of *Simeon*, or *Iaddus* then high Priests, that he would set up his image in the Temple; which he refused, telling him that it was contrary to the Law of God: but he offered two things to the King. 1. that they should begin their accounts and reckonings from that time, that hee entred into Ierusalem: this was called *mimjan setarat, numeratio contractuum, the number of contracts.* When *Alexander* was dead, *Seleueus* succeeding to him, they called it *ara Seleucidarum Alexandri.*[q] The second thing which hee offered to him was this, that all the Priests sons that yeare should be called *Alexanders*, which accordingly came to passe. [r] The Priests then besought *Alexander*, that he would remit the tribute of the 7. yeare to them, which he willingly granted to them.

q *Rabbi. Inda Barcelonine.*

r *Maymonie.*

In token of their subjection to their Kings, they payed custome and tribute to him, *Esdras* 4,14. it is called *tributum transeuntium, the tribute of passing by*, because it was given to the Kings, first when they passed by the townes which they conquered: and in the new Testament it was called, *argentum capitationis*, because they payed it, *viritim, head by head.* Hence among us come these duties called *kanes, kane* in the Irish tongue is called the head.

SECTION

Section VIII.
Of Civill places.

Para. I.
Of their Iudicatories and Iudges.

Canon. THere were three civill Iudicatories amongst the Iewes.

Illust. The first was the great *Synedrion, Iudgement seate*, and they were called συνεδρεῖοι, *sitters in judgement*. Hence came *Sanedrim* amongst the Rabbins, and the judgement place *Synedrion*; so it was called *beth din, domus Iudicij, the house of Iudgement*: and the Senate it selfe was called *beth din, metonymice*.

Para. I. *Diatriba* 1.
Of the number which sate in this first Iudicatorie.

Rotundatio numeri. THere were 72. who sate in this judgement, sixe for every tribe; but for making round the number, they were called 70. So *Luke* 10.1. in the Syriacke it is 72. Disciples, yet they are called the 70. Disciples. So the 70. who translated the Bible: When there were ever 72. *propter rotundationem numeri.*

Para. I. *Diatriba* 2.
The persons who sate in this Iudicatorie.

Canon. IN this Iudicatorie, there sate Ecclesiasticke and Civill Iudges.

Illustr. [f] *Drus. ex Talm.* [f] The first was *Nasi* or *Rosch Hajeschiba, Caput curiæ, the head of the Court*: there was another next unto him, who was called (*Abh beth din*) *pater domus judicij, the father of the house of judgement*. He was next unto the Prince, and sate at his right hand; these two sate a little separate from the rest, and the rest in a semi-circle before them.

For

For the Ecclesiasticall matters sate, *Cohen haggadol, the high Priest: and* Sagan *the second high Priest, Ier. 52. 2 King. 23.*

PARAG. I. *Diatriba* 3.

Of the manner of their election.

Canon.

THere were some Ceremonies used in their Election

Illust.

At the first they were chosen by laying on of hands upon them, called *semucha*, by the Greekes χειροθεσία, imposition. So *Moyses* and *Iosuah* layd hands upon the 70. Elders, and then the holy Spirit came upon them. Afterward, the ceremony of laying on of hands was appointed to be given by none but by *Rabbi Hillel*, who was one of the masters of the great *Synedrion*. Lastly, this imposition of hands, went out of use amongst them. And there was a verse onely repeated, as *Maymonie* testifies, when they were admited, which was this; *Ecce manus tibi imposita est, daturque potestas tibi exercendi etiam criminalia. Behold, hands are laid upon thee, and power is giuen to thee to exercise criminall things.*

PARAGR. I. *Diatriba* 4.

The properties required in them.

Canon.

GOd required sundry properties in them, who should sit in this Iudicatory.

Conf.

Five of them are set downe, *Exod.* 18. and the rest, *Deut.* 1. 13.

t Talm. bebesiata 45. 3.

t The Iewes adde, that there were two moe requisite: 1. that they should be skilfull in the 70. languages, that so they might speake to any stranger, not by an Interpretor, but who had that gift? not *Moyses* himselfe. The second, that they should be skilfull in Magicke, that so

they might be the more able to try the Magicians, but this were impious.

Canon. There was one speciall priviledge in this house, that God spake immediately by his owne voyce, thrice in this house. 1 *Sam.* 12.5 *Rabbi Salomon* testifies; *Quod filius vocis exibat & dixit (vajomer in numero singulari) Scil. Deus: dicebatque testis; Vos testificamini de eo quod est in aperto, ego de eo quod est in occulto.* That an eccho went forth and said; to wit, God, and the witnesse said, You testifie of that which is open, but I testifie of that which is hid. This he did to let them see, that God sate amongst the midst of the Gods. *Psal.* 82.

Illust.

They sate in Ierusalem, *in atrio templi, in the entry of the Temple,* it was called *gazith,* a *pavemented place.*

PARAGR. I. *Diatriba* 5.

Of the matters which they iudged.

Canon. THis Iudicatory iudged matters of greatest weight. *O Ierusalem, Ierusalem, which killest the Prophets:* So *a Prophet must not die out of Ierusalem.*

Confir. Mat 19.37.

Illust. 1. He alludes here to this great Iudicatory; for a false Prophet was onely iudged at Ierusalem. By the great *Synedrion,* they iudged the Prophets, if they had beene false Prophets.

2 u *Talm. Ierus.* " They iudged in this Iudicatory, *Zeken mumara senem rebellem, a rebellious old man*: such a one was *Anan, senex apostata, an old Apostate,* who strengthened the Sadduces. Those who having heard the conclusiõs of the *synedrion,* and would yet notwithstanding continue obstinate and draw away others, were condemned by this Iudicatory.

3 They iudged upon a tribe, if it made defection, and when to make warre, and when not,

Deut 27.18. The way how the *synedrion* tryed the false Prophets, (say the Iewes) was this, If he had threatned a iudgement

to

to come, although it came not: yet he was not a false Prophet for that: *for God* (say they) *is gracious, as he was to the Ninivites, & Ezekias.* But if he promised a good thing and it came not to passe, then hee was a lyer, For every good thing which God promised he performeth: so *Ieremie* tried *Ananias*, to be a false prophet, because he promised a good thing to *Zedekiah*, and it came not to passe. Ier. 28. 13.

PARAGR. II.

Of the second Iudicatory.

THe second Iudicatory consisted of 23. persons, and they iudged of common criminal causes: they were called *Dine naphshoth*, *Iudices animarum*: because they *iudged of life* also. *Canon.*

The most hold that Christ, *Matth.* 5. alludes to these three Iudicatories, which were amongst the Iewes: but this cannot stand with the text, for Christ was speaking immediately before of murther, and sayes, *He who kil'es a man is guilty of iudgement*. In their least Iudicatory, they iudged not of murther, and when they assigne the third to *Gehenna*, they punished none in *Gehenna*: therefore Christ of purpose changes the phrase, which is to be marked, ἔνοχος ἔσται τῇ κρίσει, is worthy of iudgement: So τῷ συνεδρίῳ, *of the councell*: but afterward in the accusative, ἔνοχος ἔσται εἰς τὴν γέενναν; is worthy of hell fire; therefore it it more probable which *Cauinius* writes, that there was a fire alwayes burning in *Gehenna* to consume the filth, and the carkases cast out there, and Christ alludes to that fire.

PARAGR. II. *Diatriba* 1.

The place where they sate.

THey sate in the gates of the City. *Canon.*
Matth. 16. 18. *The gates of hell shall not prevaile a-* *Illustr.*

Amos 5.15.

gainst you. The gates were the places, where both their strength was, and their councell sate: Christs meaning is then, that neither the craft of the Devil, nor his strength shall prevaile against his Church.

PARAGR. III.

Of the third Iudicatory.

Canon.
Illust.
y See the Chaldie Paraphrast upon *Genesis*, Gen. 2.

THe third Iudicatory consisted of three at the least. The Iewes say, y *Quod Deus Sanctus & domus Iudicij eius fecerunt hominem, that is, that God and iustice have made man. Duo qui iudicant eorum non est iudicium, When two iudge they have no iudgement. Per domum iudicij eius,* they meane the Trinity of persons, alluding to this Iudicatory which consisted of three.

In every village where there were but 120. persons, this Iudicatory sate.

They Iudged of inferiour things, as of whipping, and of goods, and therfore they were called *Dine mammonoth iudices pecuniarum.*

PARAGRAPH III.

Of the time when they iudged.

Canon.

THey iudged in most fit times, from the morning till the sixt houre.

Confir.

Ieremie 21. 12. *Iudge ye iudgement in the morning. Salomon* pronounces a *curse upon the land whose King is a child, and whose Princes eate in the morning, Eccles.* 10. as if hee should say, *when they should be iudging the people.* It was great iniquity then to condemne our Lord in the night.

Canon.

When they pronounced sentence of condemnation they fasted.

Illust.

When *Nabeth* was to be stoned to death, they proclaimed a fast; they say, to loose or save an Israelite, is as much

much as to preserve or destroy the frame of the world. *Canon.*

In executing of criminall causes, they did it with great deliberation; in other causes they needed not such deliberation.

[z] Ther came foure causes before *Moyses*, in two of them he made haste, in two of them he made delay. The first was of those who were uncleane, that they might not eate the Passeover: the second was touching the daughters of *Zelophhad*; in these two causes hee made haste: but when the cause of the blasphemer came before him, *Levit.* 24. and of him who gathered the sticks upon the Sabboth, in these two he said *(non audivi, I heard it not)* to teach the Masters of the *synedrion*, to expect what they were to heare of the Lord, before they gave sentence in weighty causes. *vid* z *Targ. Ionath. in Num.* 9.8.

When they iudged they sate.

Exod. 18.14. *Why sit ye all the day long?* So 2 *Sam.* 7.18. So *Psal.* 2. *He who sits in the heaven laughes them to scorne*, that is, *who iudges*. *Canon. Conf.*

The parties stood before the iudges, *Esay.* 50. 3. *Let us stand together*, that is, *pleade together*.

The accuser stood at the right hand of him, who was accused. *Canon.*

Psal. 109. *Set an adversary, who may stand at his right hand*, to wit, to accuse. *Zach.* 3.1. *Sathan stood at the right hand of Iosuah*, to wit, to accuse. *Confir.*

Canon.

The deposition of the witnesses must be cleare and evident.

[a] They deponed after this sort. 1. they must testifie from their owne sight. 2. what day of the moneth such a thing was done. 3. what moneth of the yeare such a thing was done. 4. what seaventh yeare of the Iubilie. *Illust.* a *Ta'm Lib. Shoketim, id est, Iudicum.*

The party accused spake for himselfe, he had not an Advocate to speake for him. *Canon.*

Psal. 109. 7. *When he shall come to pleade, let him goe forth* *Conf.*

condemned. And let his supplications be turned into condemnation. Whatsoever he spake for himselfe, or besought the judges in his favour, it was all turned against him.

A comfort.

Our comfort at the last day, shall be this: that Sathan the accuser shall not stand at the right hand to accuse us: and that we shall have Iesus the iust as our Advocate to speake for us. 1 *Ioh.*2.1.2.

b *Moses Gerundensis.*

[b] There sate two scribes, one at the right hand of the Iudges, who wrote the sentence of absolution: another at their left hand, who wrote the sentence of condemnation.

Christ alludes to this forme, when hee sayes; *Hee shall set the sheepe at his right hand, and at the left hand, the goats.*

After examination, they gave out sentence, the cheife Iudge said, *Thou N. art Tzaddick, iust, but thou R. art Rashang,* רשע, *guilty. Numb.*35.30. wicked to die, that is, guilty. So. *Psal.*109.7. such a one was called *Ben dina, filius iudicij*, the sonne of Iudgement. (κρινεσθαι *iudicare, to iudge*: was of him who was iudged, and not of him who iudged, *activum, propassivo.* So, *Prov.*25.6. *Phil.*1.23.) *That thou may be pure when thou iudgest*, that is, when thou stands as it were to be *Iudged*, which the Apostle translates thus; *that thou may overcome when thou iudgest.* Why? becaus those onely who were pure overcame in iudgement.

He who was absolved, was said to stand in the councell, but the condemned, was said to fall. *Psal.*1. *The wicked shall not stand in iudgement.* Targum, *they shall not be iustified.* The Latines following this phrase, say, c *Stetimus in senatu*, that is, *we prevailed* in the Senate.

c *Cicero.*

Canon.

The Greekes used other formes in absolution and condemnation.

Illust.

They gave to those who were absolued a white stone, ἡ σωζουσα ψηφος, *servans calculus, the saving stone*, the other was called ἀναιρουσα ψηφος, *the condemning* or *blacke stone.*

Iohn

Iohn Revel. 2. 12. alludes to this forme, *to him who overcommeth, I will give a white stone.* a The Athenians used to condemne to banishment, the guilty by an Oyster-shell, that was called ὀστρακισμὸς, and sometimes by an Olive leafe, and that was called φυταλισμὸς. Two things belongs to the Iudge, iustice, and judgement; when these two are ioyned together, *iustice* signifies the punishing of the wicked, and by *iudgment* the absoluing of the righteous, *Gen.* 18. *To doe iustice and iudgement.*

a *Scal. prolog. in Euseb.*

PARAGR. V.

Of their foure capitall punishments, which they call deathes. *Canon.*

THere were foure capital punishments usual amongst them, Stoning, Strangling, Burning, and Beheading.

Those who denied the foundation or the Articles of the faith, called *gnickare emuna, fundamentum fidei; cuphaz bagnickar, negans fundamentum,* denying the foundation, those were stoned to death: such were the idolater, and the blasphemer. *Levit,* 24. 14. *Illust* סקל

The Pharises say, *Iohn* 8, 5. that *Moyses* commanded the adulterer and the adultresse to be stoned to death: but it is not expressly commanded in *Moyses* Law, that they should be stoned; but onely that they should die the death.

The manner of stoning them was, *Deut.* 17. 7. *The hands of the witnesse shall be first upon him.* They went up on an high place, and the malefactours hands being tyed, one of the witnesses strooke him behind upon the loynes: If he died not with that blow, they tooke a stone as great as men could lift and cast upon him. If he dyed not then, all Israel cast stones at him.

Where ever this phrase is found in the Scripture (say the Iewes) *his blood be upon him*, it is to be understood

of ſtoning, but where ever this phraſe is found (*let him die the death*) and the puniſhment not ſet downe in particular, it is to be underſtood of ſtrangling.

c *Targ. Ionath. in Levit.*

חנק

Their ſecond ſort of death, was ſtrangling, *Chanack, ſuffocare, to choake.* It was done by wreſting of a cloath about the malefactors necke, one pulling this way and another that way.

Thoſe who were ſtrangled for greater ignominy, hung upon the tree till night, and before the Sunne ſet, they were buried. *Deut.* 21.22. this was called *Gnets tahalijah, lignum ſuſpendij, the hanging tree.*

The Romanes afterward changed this ſtrangling into crucifying, and it was called *Zekaph, crucifigere, to crucifie*, and the croſſe was called *Zekiph, crux, a Croſſe*, and *Gnetz, arbor*, a tree, and ξόλον δίδυμον, *lignum geminum, a double tree.*

Vpon the croſſe, the malefactor was firſt hung up, and then killed, *Acts* 10. 39. but thoſe who were ſtrangled, were firſt killed, and then hung up.

f *Scal. Euſeb.*

This croſſe had foure things in it. 1. *Arrectarium, the mayne tree.* 1. ὑποπόδιον, *ſcabellum, the tree which their feete was nailed to.* 3. *Lignum tranſverſum, a croſſe tree*, whereunto their armes were faſtned with cordes, and their hands nailed. 4. *Vertex*, the title, the place above his head where the inſcription was put. It had not a fift part (as ſome doe thinke) called πῆγμα, whereupon they did ride (as it were) neither were they called *cruciſali, to leap upon the croſſe*, or, *aſcendents in crucem, to goe up to the croſſe*, becauſe they went up to this πῆγμα: but becauſe they aſcended upon ὑποπόδιον, the place where their feete ſtood. *Conſtantine* the Great, aboliſhed firſt this kinde of death, for honour of Chriſt who ſuffered on the croſſe.

Doctr.

Here the great providence of God is to be marked, although the Romans changed the forme of the death, yet

yet they changed not the tree, because our Lord behooved to be made a curse for us, hanging upon a tree. Deut. 21 23.

The consequents of sinne, are shame, paine, and the curse: Christ suffered all these upon the crosse; paine, for they racked and dis-joynted him, *Psal.* 22.14. shame, he suffered (being naked) betwixt two theeves. 3. the curse, because he hung upon the tree. *Doctr.*

Because they were usually crucified upon the crosse, the Apostle, *Galat.* 6.14. sayes, *the world is crucified to me*; that is, the glory of the world which deceived the false Apostles, is nailed (as it were) to the crosse, and dead in my judgement: that I account nothing of it.

He who was condemned to this kinde of death, carried the crosse upon his necke, to the place of execution, from the judgement Hall. It was laid upon Christ, and he not able to beare it, therefore they compelled *Simon* of Cyrene to helpe him. He who bore this tree also, was called *Furcifer, quia ferebat furcam*, because he carried a tree, onely for ignominy and not for death.

It was from this custome of carrying of the crosse tree to the place of execution, that the phrase in the Gospell is borrowed, *Take up your crosse and follow me*, *Mat.* 16.24.

g It was the custome of the Iewes, when they carryed one to execution, there went one before, speaking these words: *This man goes forth to be put to this kinde of death, for such and such a crime, done in such a place, in such a time, before such witnesses. If any man have any thing to say for his defence, let him come and speake now.* But the Romanes changed this forme, and put the cause of his condemnation in a superscription above his head, as in Christs crosse. g *Causab. cont. Bara.*

The superscription was in Hebrew, Greeke, and Latine: for it was the custome of the Romane Emperours when they subdued a people, to send their Edicts to them, in their owne language, and then in Latine. So

Pilate

Pilate being a Roman, puts up the inscription above Christ, in Hebrew, Greeke and Latine.

שרפ The third sort of punishment, was called *Saropha*, burning, *Levit.*21.9.

Afterward they used another sort of burning, which they called *Combustio animæ, The burning of the soule. Levit* 19. *igne comburetur. Let him be burnt with fire. Ionathan* the Chaldy paraphrast paraphases it thus; *Hee shall be burnt, powring in hotte Lead at his mouth.*

The ground of this punishment they made to be this, because it is said of *Nadab* and *Abihu*, *Combusti sunt in animabus suis, they were burnt in their soules.* They say there was no burning in their bodyes: here wee see upon what ridiculous ground they institute this punishment.

הרג Their fourth sort, was Beheading.

In all these sorts of punishments, when the malefactour was buried, if he had beene strangled, the cloath which strangled him, was buried with him: so the tree upon the which he was hanged, so the stone which stoned him, and the sword which beheaded him.

Afterward they added a fift sort of punishment, to wit, drowning, *Math.*18.6. *It were better that a Mil-stone were hung about his necke, and he were cast into the sea. Mola asinaria.* The Mil-stones which they used were of two sorts, the first was *Mola trusatilis, a light stone turned about with a mans hand*: the second was *Mola asinaria, a heavy stone turned about by an Asse.* This they hung about his necke who was to be drowned, to make him sinke the sooner.

*He causes the wheele to goe over the wicked, Prov.*20.26. Some hold, that *Salomon* alludes here to a forme of punishment used among the Iewes; as the husbandman brake some sort of graine with the wheele, so they brake malefactors with the wheele: but *Salomons* meaning is;

As

As the wheele turnes over, iust in the same place: So, as the wicked hath done, shall be done to them.

PARAGR. V. *Diatriba* I.

Of the manner of putting malefactors to death.

THe place of execution was publique. *Canon.*

Bring him out, that all the people may see and stand in feare. *Conf.*

It was iniquity then to behead *Iohn* in the prison: amongst the Greekes, the place of execution was the prison, which in their language was called δίκης, *the place of iustice.* *Illust.*

This place of execution, was called *Golgotha, the place of dead mens skulls*: because the dead sculles were rolled up there, which before was called mount *Gareb. The hill of sculles*, because the lepers and diseased, were put out there: afterwards for detestation it was made the place of execution.

i The gate by which they were carryed to the place of execution, was called *porta vetus, vel porta iudicij, the old gate, or the gate of iudgement*, they went out of it, who were condemned: the Apostle, *Heb.* 13. hath relation to this, *Let us follow him without the gate.* *Arias Montanus.* In the description of Ierusalem,

They were miserable comforters to those whom they executed. *Canon.*

k At the first they used to give them wine, when they were in the place of execution; *Give wine to him who is of a sadde heart*: but afterwards they used to give him *Vineger mingled with gall*, to make his head giddie, that he might feele no paine; but Christ refused this. The Persian Kings kept by them sundry sorts of poyson, which they used, *either to hasten their death, or to mitigate their paine.* They had no proper officer, who executed the guiltie, for sometimes the Captaine of the guard did it, there- *Illust.* k Ælianus, l. 4. de animalibus c. 41. cansub. cont. Baro.

therefore he was called *mactator*, *Gen.* 37.39. Sometimes the Iudge, as *Samuel* killed *Hagag*, 1 *Sam.* 15:33. and sometimes one of the guard, as he sent *Spiculatorem* one of his pike-men to behead *Iohn*, *Mark.* 6.27. improperly translated a Hang-man.

PARAGR. VI. *Diatriba* 1.

Of their punishments not Capitall.

Canon. THeir punishments not capitall, were three, imprisonment, whipping, and mutilation.

Illust. Three things are necessary for the health of mans bodie. 1. motion. 2. *quies* or rest. 3. integritie. Imprisonment, is contrary to motion; whipping, is contrary to rest; and mutilation, is contrary to integrity of body.

Canon. They had two sorts of prisoners, free prisoners, and more straitly kept in prison.

Illust. Their free prisoners they suffered to goe out all the day long fettered, to worke, but caused them to come to the prison at night; *And they shall be gathered as the captives to the prison*: the morrow they were brought againe to their worke. So the Romane prisoners were suffered to goe abroad all the day, therefore *Paul* sayes; *He sought me out diligently*, 2 *Tim.* 1.18. if he had beene kept still in the prison, he might haue found him out easily, but he was suffered to goe abroad all the day. The malefactour was bound by the left arme; and the Souldier by the right arme, who went with him. *Seneca*, *Eadem catena tam reum quàm militem tenet, One chaine holds both the guilty and the souldier.*

Esay. 24.22.

m *Drus. præs.* m These freest sort of prisoners, which we call *warders*, were warded within the City of Refuge: the Greekes called this prison ἀδέσμων φυλακὴν, a prison without fetters: and the Latines called these prisoners *comperendinati*, *suspended*, because they were neither yet absolved, nor condemned, lying under some suspicion.

Their

Thein second sort of prisoners, were those who were kept in fetters. *Psal.*105. Such were the iron fetters which *Ioseph* was put in, *In ferrum venit anima ejus*, his soule was in irons *id est, in nervum ferreum, an iron band.* So *Psal.*107. *vinctus afflictione & ferro*, bound with affliction and iron. And *Act.*16.14. the Greekes called this μεσῖα *the inner prison.* When they would starve one in the prison, they say, *Perdamus ligno (pro cibo ejus) & tollamus eum e terra viventium*, Let us give him wood for bread, and put him out of the land of the living, *Ier.* 11.19 By the first part, they meant to starve him, and to eate the wood of the stockes if he would; by the second to kill him by the sword; See the opposition, *vers.* 22. The Chaldie Paraphrast, *Mortifero veneno inficiamus cibum ejus*, Let us infect his meate with poyson: this the Greeks called ἀναίρεσις. *Sublatio, a killing.*

PARAGRAPHE VII. *Diatriba* 2.

Of their whipping.

Canon.

THe Lord prescribes in the Law, the number of the stripes, which must be given to the malefactor.

Illust.

*Deut.*25.3. *Fortie stripes shalt thou give him, but no moe.* They gave him usually but thirty-nine stripes, not full forty. 2 *Cor.*11.34. *I received thrice forty stripes lacking one of the Iewes.* The reason why they gave not full forty, was this; the whip wherewith they whipt them, had three thongs, and they gave him but thirteene stripes with it, which made thirty nine, if they had given the foureteenth, they had exceeded the number prescribed in the Law, which had beene forty-two stripes. If the Iudge had commanded to give twenty stripes, they were to give them but six blowes (which was three at a blow) if they had given them seaven, they had given twenty-one stripes, and so they should have exceeded the Iudges sentence.

Arbhagnim chasid echad, Forty lacking one.

The

The forme of the Whippe.

n *Buxtorf. Gram. Chaldaica.*

n The malefactor, when he was beaten did neither ſit nor ſtand, but was bowed downe. *Deut.* 25. *The Iudge ſhall cauſe him to bow downe.*

2. His cloathes were pulled off.

3. He was bound to a ſtake fixed in the ground.

The Whippe had a handle of a palme long, thorow which was put a thong of Oxe leather double, which might be let up or downe, as we let up or downe a Stirrup, and it was fitted according to the bigneſſe of the malefactors body. If he were a big man, it was let out; if a leſſer body, it was made ſhort. Through this thong, went a thong of aſſe leather doubled, ſo one was doubled in two, and two in foure.

o *Talm. Maccoth, c. 3. in Miſhnah.*

o He received with this whippe three blows at once; the thong of the Oxe leather whipped him to the belly and the breaſt, for it was longeſt; the two thongs of the Aſſe leather, whipped his backe and the hinder parts; and they ſay, *Non condemnant eum niſi plagis quæ convenientes ſunt ad triplicandum. They condemne him not but with whipps agreeable to the number of three.*

1 *King.* 9. 12. *Ezech.* 2 6.

They had another forme of ſcourging by Scorpions, *They ſhall be beaten with Scorpions*: this was a ſharpe ſort of thornes, of the which they made a whippe, which ſtung as if they had beene Scorpions: and *Ioſuah* alludes to this forme of whipping, *They ſhall be thornes in your ſide*: for they whipt them about the ſides, and not along ſt the backe.

PARAGR.

PARAGR. VI. *Diatriba* 3.

Of the punishment of Mutilation.

Canon.

THe Lord would have the same member cut off from the transgressour, which he cut off from his neighbour.

Confir.

Eye for eye, and tooth for tooth, Exod. 21. 24.

Illust.

The Greekes from this borrowed their ἀντιπεπονθὸς, *contrary passion*, and the Latines their *legem talionis*, law of equality or proportion.

1

If he wounded a man (not cutting off any member of the body) and the man not able to worke, he payes foure things to him: first, his paine: secondly, his shame, thirdly, his healing: fourthly, his resting.

2

If he hurt him, and he rest not from his labours, he payes but three things; his paine, shame, and his cure, but not his resting.

3

If hee wound him in a place not seene, then he payes but for his paine and healing.

4

If he strike him and wound him not, then he payes onely for his shame.

5

If he hurt his owne Hebrew servant, so that hee rest, he payes three things to him, his paine, his shame, and his healing, but not for his resting, because he wrought to his master.

6

If he hurt his owne heathen servant, he payes nothing for his shame, because he was his slave, he payes nothing for his rest, because the labour was his owne, he payes onely for his paine and healing.

7

He who hurt his neighbours wife, hee payed for her resting and healing to her husband: for her paine, to her selfe. For her shame if it be seene, as in the face, a third to her selfe, and two partes to her husband: if in a secret place, he payeth a third to her husband, and two to her selfe.

There

p *Calius.*

There is p *Talio æqualitatis, a like in quality*, and *Talio similitudinis, a like in similitude. Talio similitudinis*, is kept in *correctiva justitia*, in correcting justice; when one strikes his father, he is not to be striken that way againe, but to dye the death: *talio æqualitatis est in rebus, talio similitudinis, in actione & passione*, alike in equality, is in the matter, alike in similitude, is in action and passion.

Quest.

When one smites out the eye of him that hath but one eye, whether should *talio similitudinis* be kept here, or *talio proportionis*? Whether should one of his eyes be puld out, or both his eyes? Answere. *Talio æqualitatis*, should not be kept here, but *talio similitudinis*, he should lose both his eyes, because he deprived his neighbour of his whole sight.

Answ.

The Iewes expounded this law, not *per talionem æqualitatis*, but *per talionem similitudinis*, and they said, how could one eye be pulled out for one eye? therefore they interpreted the Law, *He shall pay the price of an eye*. This their interpretation, *eye for eye*, is like that: It is lawfull for a private man in revenge to pull out his neighbours eye: as false interpreters of the Law humors their hearers, establishing private revenge, which belongeth onely to the Majestrate: so they would pleasure the rich by this interpretation, and benefite themselves: so they sought not them but theirs.

This mutilation was not cutting off of vitall parts, it was not cutting off of excrements, as haire, or nailes, neither of the deformities of the body, but of the integrall parts, as eye, tooth, &c.

q *Calius.*

The q Romans and Grecks, used to marke malefactors with a hot yron; these were called στιγματικοι, and the Apostle alludes to this: *I carry in my body, stigmata Christi.* When they were marked in the forehead, r *Plinie* calles those, *inscriptos vultus.*

r *Plin. de nat. Histo.*

PARA-

PARAGR. VI. *Diatriba* 4.

Of the torments used by thy tyrants against the godly.

THere were two speciall torments used against them. *Ier.*29 26. *Navis fugentis, the ship of their sucker:* This the Greekes called σκαφεύνας, *to enclose in a shippe.* In this torture, they put the man inclosed betwixt two boards straitly. In the meane while to preserve his life (while he should confesse) they gave him by a Cane, some * liquor to preserve his life therefore it was called, *Navis fugentis*, and anoynted his face, setting it to the Sunne, that the flies might torment him.

Tympanismus, was the * stretching out of the person tormented, as if he had beene the head of a drum, then they beate him with cudgels to death. When *Baltasar* was killed by *Darius*, they beate him with cudgels this way to the death; and so the Christians were thus tormented, *Heb.* 11. In the dayes of *Nero*, they put a pitched coat upon the Christians, to make them burne the better, called *Tunica molesta, a troublesome coate*, and they burnt them in the night, to make them serve as torches to give light.

u The Christians were called *Sarmentitij* and *Samaxij* in opprobry, because they were bound to a tree, made in the forme of an axel-tree, and branches set round about them, to burne them to death.

Canon.
Conf.
Serra dissecti, Saveen. Heb 11. Such a death the Hebrewes hold *Esay* was put to: inclosing him in a tree, *and sawing* it. Heb. 1.
* *Mel temperatum lacte. Test. Plutar.*

* τυμπανίζειν.

Suet. in Claud.

u *Scal. in Euseb. Calius.*

PARAGR. VII.

Of their civill Contracts and Bargaines.

THe Lord would have his people to deale iustly betwixt man and man.

*Levit.*6, 1. *Si mentitus fuerit in positione manus, If he lye in clapping the hand.*

It was their use, when any thing was given them to

Canon

Confir.

Illust.

be kept, by clapping of the hand to promise restitution thereof: this *depositum*, was called *pickadon*, *promise*, and the Apostle alludes to it. 2 *Tim.* 1. 12. παραθηκὴν, *He is able to keepe that which I have committed to him*,

t *Talm seder nesikin de damair.*

t He was to purge himselfe by an oath, whether he kept the thing freely, or sought it to keepe, or received wages for keeping, or who gave wages to keepe it.

Canon. Illust.

In taking their infeftments, they had their owne proper ceremonies, *Psal.* 60-4. *Over Edom I will cast my shooe*: here is an allusion to the custome of the *Iewes*, when they tooke their possession, they put a shooe upon their foot, or u a glove upon their hand. This pulling off was called *Chalitza*, *detractio*, *a drawing*, and he was called *discalceatus in Israel*, bare-footed in Israel, But this custome wore out of use amongst them, and for this they tooke their seasing by a peece x of cloath, called *Sudar*, *unde emptio*, *sudar*, *a buying*.

u Chaldy Paraphrast upon *Ruth*, translates a shooe, a glove.

x *Elias Levit. in Sudar.*

Whether the buyer or seller pulled off their glove or shooe it is not certaine, *Targum Ionathan* expounds it of the buyer, that he pulled off his glove or shooe, *Ruth* 4. *Et detrahebat chirothecam dextræ suæ, & emebat ab ipso*: y *and shee drew off his right glove, and bought it from him.* Other of them referre it to the seller, *as I give to thee this glove or shooe, so I give this land to thee.*

y *Chald. Parapk.*

In their contracts and bargaines of morgaging their Landes, they used not Notars as we have; z but hee who was to buy the ground writ two instruments; the one he sealed with his owne finger; the other hee shew'd it uncloſed to the witnesses, that they might subscribe and beare witnesse, which they did upon the backe of the uncloſed instrument: these two instruments were almost alike in all things, save only that in the sealed instrument, they concealed something from the witnesses; the things concealed were these, the price of the land, and the time of the redemption: these they concealed (for none knew

z *Scalig in Eroncho, Ier.* 32.7.8.9.10.

these

these but the buyer and seller, in case that the *Goel* or next of the kindred, knowing the time of the redemption and the price; and the morgager not able to redeeme it at the day; it was lawful for the next of the kindred to have redeemed it; these two being concealed, there was place for the poore man to redeeme his owne land after the day: therefore they set downe in the inclosed instrument onely the bare dispostion without the price, or time of the redemption. So amongst the Romans when they sealed their latter Will and testaments, they concealed the name of the heire, least any wrong should be done to him. *a Callist.*

In other affaires they had their Scribes and Writers, *Psal.* 45. 2. *Ezech.* 9. 2. *Ester* 3. 12. These, *Iudges* 5. 14. by a poeticall description are described *trahentes stylo scribæ*, drawing the Pen of a Scribe.

PARAG. VIII.

How they measured their ground.

THey measured their ground by a line. *Canon.*

Hence is the phrase, *Deut.* 3 4. *Funiculus Argob*, *The line of Argob*, So. *Funiculus Domini*, *The line of the God of Iacob.* So, 2 *Cor.* 10, *I went not into another mans line.*

These were called *Chable midda*, *funes mensorij*, *measuring lines.*

This measure of the line or cord, in hotte weather it shrunke in, and in wet weather it stretched out; therefore in measuring of the Temple, and all those things which belonged to it, they measured all by a reede. So, *Iohn* sees the Temple, *measured by a golden reede.* Revel. 21.

The cannon of the Scriptures, is that golden reede which measureth all things belonging to the Temple, it is not that *Lesbia regula*, which will shrinke in and reach out.

PARAGR. XI.

How the Auncients reckoned their yeare.

THey reckoned their yeares upon their hands. *Canon. Confir.* *wisedome comes with length of daies in her right hand, Prov.3.6.*

Illust. [b] They reckoned upon their left hand, till they came to an hundred, and then upon the right hand, they reckoned their hundreths: his meaning is then, that wisedome gives length of dayes, even to an hundred yeares, *Hieronymus.* [c] *Porro centesimus numerus transfertur a sinistra ad dextram, & in eisdem digitis numeratur, sed non in eadem manu: Truely the hundred number is transferred from the left hand to the right hand, and is numbred with these same fingers, but not in the same hand. Ambrosius,* [d] *Bonus ratiocinator velut ad centuplum manum porrigens, semper a sinistra transfert aliquid ad dextrum, A good counter, stretching out his hand, as to an hundreth, transferres from the left hand, something to the right hand.* So the Poet writes of *Nestor,* ([e] *Sua dextera computat annos*) *he counts his yeares upon his right hand.*

b *Anton. Nebrens.*

c *Hieron. Iovinian.*

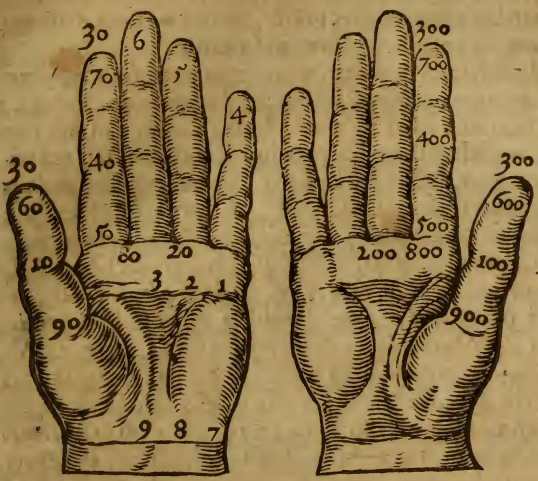
d *Ambros.*

e *Iuvenal.*

Marke the forme of their reckoning upon their left hand, apply the toppe of the little finger, middle-finger, and ring finger, to the six numbers upon the palme of the hand, then by stretching out of the fingers againe they make other three, which make up all the simple number under ten.

In the composed numbers, apply the thumbe or the fore-finger, to any of the numbers set downe in the programme, yee shall rightly know the number: as ioyne the toppe of the thumbe with the top of the fore-finger, and these make thirty.

Vpon the right hand, put the top of the fore-finger to the midst of the thumbe, and these make an hundred and so forth, as ye may learne by the programme of the two hands set downe here. The



The thumbe they called it *holy*, becauſe the high Prieſts thumbe was conſecrated with blood.

f The little finger was called the *finger of incenſe*, becauſe the high Prieſt meaſured incenſe with it.

The ſecond finger, was called the * *infamous finger*, *Eſay 58. They point with the finger*, g The Grecians called this ὑμνηλίζειν, *id eſt*, *pertentare digito an gallinæ ova conceperint.*

f *Calius.*

* *Digitus infamis.*

g *Alexander ab Alex.*

PARAGRAPHE X.

Of their meaſures and weights for liquid and dry meaſures.

GOD appointed weights and meaſures, that there might be righteous dealing among his people; without which the Common-weale could not ſtand.

Canon.

Prov. 20. Ye ſhall not have a weight and a weight.

Conf. Illuſt.

There is two ſorts of Iuſtice, diſtributive and commutative

Arithmet 4 6,10. *Geom* 4 6.9.

rative. Distributive iustice, obserues *medium Geometricum*, but commutative iustice, keepes *medium Arithmeticum*: in weight, number, and measure.

In distributive iustice, we obserue no *medium Arithmeticum*, of which the Philosopher propones an example: A man bids so many guests to his house, and sets two loaves before them, they are too few; then he sets ten before them, they are too many: he must not take *medium Arithmeticum*, as a midst here, to set six before them, but *medium Geometricum*, or *medium respectu conuiuarum*, *a midst in respect of the guests*: to give every on as he needed.

Quest.

When we pray, *Pron.* 30.8. *Da nobis panem dimensi nostri Giue us our measure of Bread*, whether seeke we, *medium Arithmeticum* or *Geometricum* here? *Answere*, We seeke not *Arithmeticum* but *Geometricum*, for all should not be alike, but that every one should haue foode meete for his condition: So *Prou.* 31.15. *She giues by portion to her seruants*. But when the *Manna* was parted, and every one gat his *Omer*, *Exod.* 16.16. then it was *Arithmeticum medium*. So, *Deut.* 25.13.14. *He shall not haue a stone and a stone*: this obserues *Arithmeticum medium*.

Canon.

Commutative iustice is the pillar which upholds all things.

Illust.

The generall grounds of this *commutative* iustice, are first, *Quod tibi fieri non vis alteri ne feceris*, *do not to another, which thou wouldst not haue done to thy selfe*, *Mat.* 7 12. secondly, *he no labours not, shall not eate*, 2 *Thess.* 3: thirdly, *the workeman is worthy of his wages*, *Luke* 10.7.

The morall ground of Measures.

The particular grounds, are weights and measures, which are necessary in the Church. 2 *Chron.* 23. First for mans life, as in Physicke: for without measure and weight, the Physitian might kill where hee should saue. 1 *Tim.* 5. use a little wine for thy Stomacke: So in husbandrie. *Levit* 17. *According to the measure of the seede, the price of the ground shall be valued.* So the Scripture shewes

shewes us the strength of *Goliah*, by the weight of his armour: therefore *wisedome* 11. *God hath made all things in number, weight and measure*, And, 1 *Cor.* 10. *God layes no more upon us, than we are able to beare.*

The ground of dry measures is the Barley corne, and of the wet measures the egge.

Canon. The naturall ground of measures.

Because the Barley corne, is the beginning of dry measures, therefore *an account* is called *shiur*, from *shiur, the barley corne:* six barley cornes makes an inch, foure inches make a palme, three palmes make a spanne, three spannes make a cubite.

Illust.

A cubite was either the cubite of the Sanctuary, or the common cubite, called *cubitus viri, the cubite of a man. Deut.* 3. or *cubitus decurtatus, a lesse cubite.*

Canon.

The cubite of the Sanctuary was an hand breadth more than the common cubite.

Illust.

The common cubite was from the point of the elbow, to the toppe of the middle finger.

Cubitus decurtatus, was from the point of the elbow, to the roote of the finger, *Iud.* 3. 21. *Ehuds* dagger was of this cubite,

Because the cubite was the usuall measure, therefore *Ier.* 50, 13. saith, *Cubitus avaritiæ tuæ venit, the cubite of thy avarice is come*, that is, in that same measure, that thou hast done to others, in that same measure, it shall be measured to thee againe.

The cubite was of their greatest measures.

Exech. 27. 11. *And Gammadim were upon thy walles:* that is, *tall men*, or, *men of cubites*, because it was one of their largest measures; or, men of cubites, because they measured many things by the cubite, So the Sabæans, (lying betwixt the Persian and red Sea,) *Esay*, 45. 15. are called *men of measures*, because they used much merchandize: or *Gammadim*, those of *Phœnicia*, which lay out in the forme of a cubite.

The common weight, was called *Lapis Regius, the Kings stone*, 2 *Sam.* 14. 25. their smaller weight, was the weight of the shekle: this was called *Siclus ponderalis, the shekle or weight*, as the other was called *Siclus nummarius*, the penny shekles. *Absolons hayre weighed two hundred shekles*, which is foure pounds and two ounces. 2 *Sam*, 14. 24. *David* bought of *Araunah* a peece of ground *for fifty shekles*, but 1 *Chron.* 21. 25. he bought it for *sixty shekles*, keeping the proportion of gold to silver, twelve to one: one of gold, and twelve of silver.

PARAGR. X. *Diatriba* 1.

Of their Shekle.

Canon. GOD to avoide all sort of false dealing, tooke order for their money, that the Shekle and Gerah should be so much.

Illust. The Shekle was their most usuall money, therefore sometimes the Shekle is set downe, and not the mettall, as *Exod.* 30. *They shall give halfe a shekle*, to wit, of silver. Sometimes the mettall is set downe and not the Shekle. *Matth.* 26. *They gave him thirty peeces of silver*: that is, shekles of silver: thirdly, when the number and the mettall is set downe, and not the shekle: *Gen.* 20. 16. *Dedi mille argenteos fratri tuo, id est: siclos argenti, I have given* 1000. *peeces of silver to thy brother*, that is, *shekles of silver.*

Canon. He would not have them to falsifie their coyne to make their shekle great, *Amos* 8. 5. or to mixe it with drosse, *Esay* 1. he would have it *guebber lasoeber, tranfiens inter mercatores, Current money amongst merchants.* It is called *nummus a νόμω, & est tanquam fideiussor*, when it is falsified it brings *generalem in-aqualitatem.*

Ezech 45. In the dayes of *Ezechiel*, the price of the money was augmented, the sixt part, as *Mna sacra*, at the first was 100. but in *Ezechiels* time 120. So the common *Mna*, at the

the first, was but 50. but in his time 60. So that in time of scarcity of money (as in this time of the captivity) the magistrate may augment the value of the money.

PARAGR. XI.
Of their Marriage.

Canon. Conf.

BArrennesse, was a curse amongst the people of God. *Psal.* 78. 36. (*The Virgines were not praised*) that is, they were not married, this is spoken to their shame.

Illust.

When they were married, they were said to be praised, and the house of marriage was called by the Hebrewes, *domus hillel*, the house of praise, and when they had children, *their reproach was said to be taken from them, Luke* 1.

Obiect.

But *Iephte* vowed his daughter a Virgin. Answere, he vowed her not a Virgin, but sacrificed her, for the Text should be read, *And they went out yearely to lament her*: So the Chaldie paraphrast readeth it, and most of the ancient Iewes: and it was long after this ere virginity was professed amongst them, of whom Christ speakes, *Some are Eunuches for the kingdome of God*, [i] such were the Essæans, and *Origen*.

[h] *Targ. Ionath.*

[i] *Ioseph. de Bello. Iud.*

Obiect.

But *Iephte* is commended, *Heb.* 11. for his faith, how could he then have sacrificed his daughter? Answer, There are many of the Saints commended there, who committed other wayes great sinnes.

The maides before they were married, used upon the day of expiation (cloathed in white cloathes) to goe forth and dance in the vine-yards, and they said: [k] *O yong men lift up your eyes, and see whom of us all ye will make choyce of, looke not to beauty, because it is deceitfull, nor to riches, because they take their wings and fly away, but praise her who feareth the Lord.* *Ieremy* in his Lamentations hath relation to this, *Lam.* 1. 4. *Their virgines mourne: neither dance they.*

[k] *Talm tertia sedar Mashim.*

PARAGR.

PARAGR. XI. *Diatriba* 1.

The time betwixt the affiancing, and the mariage.

Canon. BEtwixt the affiancing and the mariage, they intervened a long time.

Confir. *Gen.*24. *Let her stay with us dayes or tenne.*

Illust. *Dayes*, put absolutely, signifie a yeare, *Gen.*8. *At the end of dayes*, that is, of a *yeare*. So *Targum* paraphrases the place, *Gen.*24.[l] *Aut decem menses*: but *ten*, when it is referred to monthes, signifies dayes, *Levit.* 16.7. *In the seventh month the tenth*, that is, the tenth day: but referred to yeares, it hath relation to monthes: *Let her stay with us a yeare, or at the least tenne moneths.* What sense were this, *or at the least tenne dayes?* The reason of this accompt was, because they had not the moneths distinguished by names, as after the captivity.

l *Targ. Ionath.*

Canon. The man gave the dowrie to the woman.

Confir. *David* being but poore, 1 *Sam* 18.24. *Gave so many skinnes of the Philistims.* So, *Sechem* askes, *Gen.* 34.12. *What dowrie they would aske of him.*

Illust. [m] The Bride brought onely to her husband, her cloathes, ornaments, and jewels. *Nedunja*, this was *dos mulieris*; *the womans dowrie.*

m *Elias Levita.*

Canon. They were not exorbitant in their dowries.

Conf. *Exod* 22.17. *Pecuniam pendito prout est dos virginum, Weigh thy silver according to the dowrie of the virgines*; and this they gathered to have beene *fifty shekles*, *Deut.*22 29. *Then he shall give who hath lyen with her fifty shekles.*

PARAG. XI. *Diatriba* 2.

The time of their mariage.

Canon THeir mariages were in the night.

Confir. *Mat.*25.1. *Luke* 12. *And at mid night the virgins came to waite for the Bridegroomes returne, with lampes in their hands.*

They

They used solemne words in their marriage.

[n] *Esto mihi in uxorem secundum legem Moysis & Israel: & ego juxta verbum Dei colam te, honorabo te, alam & regam juxta morem qui colunt, honorant, & regunt uxores suas fideliter: do autem tibi dotem virginitatis tuæ ducentos denarios (id est 50. siclos) quinetiam alimentum tuum, & vestitum atque sufficientem necessitatem tuam, item cognitionem tui juxta consuetudinem universæ terræ*, that is, *Be thou a wife to me, according to the Law of Moses and Israel, and I shall worship and honour thee, according to the word of God: I shall feede and governe thee, according to the custome of those who worship, honour, and governe their wives faithfully: I give to thee for the dowrie of thy virginity* 200. *pence*, (*that is*, 50. *shekles*) *as also thy foode, cloathing, and thy sufficient necessity: Also a knowing of thee according to the custome of the whole earth.*

Here marke first how the Scripture hath relation to this forme of speech, 1 *Pet.* 3. 7. *Honour your wives as the weaker vessels.*

Secondly, he promises to his wife according to the Scriptures, *Num.* 30. *Victum, amictum; & debitum tempus, Meate, cloathing, and the time of knowing her:* which the Apostle calles, 1 *Cor.* 7. 3. *Due benevolence*, and here by modesty of speech, it is called, *via omnis terræ*, *Gen.* 19. *We have none to goe in to us after the way of all flesh.*

The marriage was perfected by three things.

1.° *Bekesebh, argento, with silver*, 2. *Vbishtar, scripto*, from *satar numerare*, which is *to write*, 3. *Bebia, hoc est coitu, in knowing her.* Hence is that saying of theirs: *Quid sunt uxores, & quid concubinæ, uxores sunt cum instrumento, dote, & sponsalibus; concubinæ neque cum hac nec illa. What are wives, and what are concubines: the instrument, dowrie, and wedding, make a wife: but the concubines have none of these.*

The Bride in token of her subjection, covered her head with a veile.

There-

Canon.

Illustr.

n *Talm. Babylon. Solennis forma canscrandis sibi uxorem. Exemplar instrumenti dotalis Iudæorum ex Talm. Babylonico transcriptum, ex Cornelio Bertramo, in quo hæc verba.*

Canon.

Illust.

o *Talm. tertia sedar Kiddushim de sponsalibus.*

Canon.

Conf. *Gen.*24.65. *Therefore she tooke a veile and covered her selfe.*

Illust. When she was a maide, she put a veile upon her face.

Hieron. *Illa sit tibi amabilis quæ procedens in publicum, vix uno oculo qui viæ necessarius patente egreditur*, that is, Let her bee amiable to thee, who going in publike, goes scarsely with one eye open, necessary to the way. This veile was taken off her face in the day of marriage, therefore it was called ἀνακαλυπτήριον, *a veile*, by the Greekes, becaus that day she went with her face uncovered, and the gifts which were sent to her, were called ἀνακαλυπτήρια. The veile which covered her face in her Virginity, was a token of her modesty; so the veile which covered her head when she was married, was a token of her subjection, *Num.*5.18. therefore when her husband was jealous of her, shee is commanded to stand bare-headed before the Priest, untill she be cleared of that suspicion, as not being under the husbands subjection all that time.

Tertul. de Veland. Virg.

Carion, Conf. The speciall friends of the wedding were νυμφαγωγος, *the conveyer of the Bride*, and παρανυμφὸς, *the conveyer of the Bridegroome.*

παρανυμφὸς, was called the bridegroomes companion, *Socius ejus*, and by the Chaldies, *Shushebbinim, socij, companions.*

Illust. When the Bride was brought to the Bridegroomes chamber, she was brought, *Per* νυμφαγωγον, and the Bridegroome was conveyed, *Per* παρανυμφον, him the Latines called *Auspex, inde bonum auspicium*: the rest who were at the marriage, were called the children of the wedding. *Mat.*9.13.

The witnesses who conveyed them, kept the chamber that night, upon the morrow they received the tokens of her virginity and kept them. If afterwards her husband was jealous of her, that she had not beene a maide when he married her; the witnesses were to produce the sheete

*Deut.*22.15.

called

called *Sucar*,[q] and the father was to shew it before the judges. The father himselfe had not the keeping of the sheete.

Their marriages lasted seaven dayes.

Iudg. 14.17. *Then Sampsons wife wept seven dayes, whilst the feast lasted.*

As their marriages lasted seaven dayes: So they appointed seaven dayes for mourning at their burials: as they called marriage, *Gen.* 49.31. *Via omnis carnis, the way of all flesh*: So, death is called, *Ios.* 23.14. *Via omnis carnis, I go the way of all flesh*: and they appointed seaven dayes as well for the one, as for the other.

At their marriages, they propounded questions and riddles.

Iudg. 14. *I will put forth a riddle unto you, and if ye can declare it within seaven dayes of the feast.*

The Greekes from them learned their γρυφοι, *hard questions*, and their δειπνοσοφισται: *questions at meate.*

When they were married, they prayed thus for them, *Ruth* 1.4. *Det Deus tibi requiem, God give thee rest.* And the Heathen when they were married said, *Est in portu, He is in the haven.*

The women after they were married, went seldome abroad.

Psal. 68. *Habitatio domus dividet spolia*, that is, *the women, who dwelt at home divided the spoyle.* So *Tit.* 2.5. They were called οἰκουρεις *domiportæ.*

[t] The Greekes called them, οἰκουρους *home-setters*, and οἰκυρχοι, *house bearers*, and the Latines *Cæsariæ, dwellers in cottages*: the Heathens painted before the modest womens doores, *Venus sitting upon a snaile, Quæ domiporta vocatur, called a house-bearer*, to teach the matrones to stay at home, & to carry their houses about with them: So, the Virgines were called by the Hebrewes, *Gnalamoth absconditæ, hid*, and by the Greekes κατακλειστοι: *shut up*

[q] *Talmud. in tertia sedar Nashim, id est mulierum.*

Canon.
Confir.
Illust.
Canon.
Conf.
Illust.
Conf.
Illust.
[t] *Casaub. cont. Baron.*

up, and the places of their aboade παρθενωνες, *Cell a virginales, virgines celles.*

Contrary to these are whores, *Prov.7. 12.* now she is in this corner, and now in that: therefore the Chaldies call an whoore *egredientem, niphcath hara, going abroad*, and a whore the daughter of a whore, [f] *egredientem filiam egredientis, a goer forth the daughter of a goer forth. Gen.34. Should he make our sister as a whore? Targ. an sicut exeuntem foras.*

[f] *Targ. Sephar. Gnalamoth.*

PARAGRAPHE XI. *Diatriba 3.*

Of their Divorce.

Canon. Conf.

THe man gave the bill of divorce to the woman. In their corrupter times, the woman gave also the Bill of Divorce to the man.

Mar.10.12. And if the woman put away her husband.

[e] *Scal eger in Euseb. Illust.*

[e] In the time of *Herod* the great, his sister *Salome* gave to her husband *Crispobarus*, the first bill of divorce. Amongst the Romans, it was usuall for the women to give their men the bill of divorce.

[a] *Aristoph. in Nebulis.*

[a] By the Attick law, they had two distinct names: if the man put away his wife, it was called ἀποπέμπειν, *to send her away*: but if the woman went from her husband, it was called ἀπολείπειν, *to leave him*: the reason why the man was said ἀποπέμπειν, was, because he had the authoritie to cast her out, for the house was his: she was sayd onely ἀπολείπειν, *to leave him* and go her waies out of the house, & also was said απυγραφεσθαι ἀπολειψιν, *Quando mittebant repudium viro, when she sent the divorcement to the man*: and *actio divorty the act of divorcement*, upon the mans part, was called δίκη ἀποπομπης, *the accusation of putting away.*

The Bill of divorce, was called *Sepher keritoth, sebeda dimissionis, the Bill of letting goe*, and it was written after this

this sort.* *Tu N. Esto expulsa a me, & sis libera, & domina tui ipsius, ad abeundum & nubendum omni viro cuivis; & nemo reiiciatur propter nomen meum; hic erit libellus repudij, & epistola dimissionis iuxta legem Mosis.* That is, *Thou N. goe thy way from me, and be free and Mistris of thy owne selfe, to goe to marry whom thou wilt, and let none be refused for my name; this shall be the bill of divorce, and the Epistle of putting away, according to the Law of Moses.*

* Talm. tertia sedar lib. 4. Gittim di vortijs.

Christ objects to the Iewes, *Mat.* 5,31. how they used to give to their wives the bill of divorce, having relation to their traditions in the *Talmud* (for although the *Talmud* was not all gathered together till long after Christs death, yet it was taught in their Schooles long before; in *Sura*, *Neharda*, and *Pembeditha*, and they had severall Treatises of it.

Our Saviour Christ saith, *He who puts away his wife, and marries another, commits adulterie,* and if she marry another, she commits adulterie. *Deut.* 24,4. *Hittameah*; is such a composition, that implyeth both, *The defiling of her selfe and her husband*, who put her away.

What are we to thinke of this law of divorce? Answ. Christ saith it was permitted to the Iewes for the hardnesse of their hearts. *Solon* being asked, whether hee had given the Athenians the best lawes or not? answered, the best that they could suffer. The wise Law-giver in policie, accommodates his lawes to the constitution of the people, as the Shooe-maker makes the shooe for the crooked foot. The wise men amongst the Iewes, approved never this divorce. *Ben Sirah* being asked by one, who had a great shrew to his wife, if hee might divorce with her for that; answered, *Os quod cecidit in sorte tua rode, illude, Be content with her and seeke not another.*

Quest.

It was usuall for the men among the Iewes to have many wives at once, but not for the woman to have many husbands at once.

Canon.

Object. 1 *Tim.* 5. 9. *If shee had beene the wife of one husband*; (the Apostle meanes not heere, if a widdow marry againe) then it may seeme that she hath had more husbands at once?

Answ. There are two sorts of digamie: direct digamie, when one hath two at once, this was never permitted to the woman: indirect digamie, when one being put away, they marry another; and in this sense, the woman may be said to have moe husbands: by the Law of God shee might not divorce from her first husband; but it was permitted amongst the Iewes, and commanded amongst the Gentiles. *Iure humano, according to the law of men*, she was the wife of the second husband: but *iure divino, according to the Law of God*, of the first husband.

The polygamy of the Fathers seemes not to have bin a mid-sinne, betwixt fornication and adultery, *Hos.* 4. 10. *They shall commit adultery, and shall not increase.* This seemes to be spoken of polygamists and not of adulterers: for it was no punishment for adulterers to want children, but the polygamist of purpose, married many wives, that they might multiply children. 2. This word *to commit adultery*, is taken sometimes largely, as in the seaventh commandement: as well for fornication as for adultery; so here it may be taken for polygamy also, although it be not properly adultery: So inceste is called fornication, 1 *Cor.* 5. *When a man lyes with his mother in law*: the lesser for the greater: so here, the greater includes the lesse.

Man doth something which agrees to him, *Ex natura generis*, as hee is a living creature to beget. 2. he doth something which agrees to him, *Ex natura speciei*, as to beget a reasonable creature, this hee doth as a man. 3. hee doth something as a faithfull man: marrying his wife he represents Christ, & she represents the Church. Although polygamy crosse not the two first ends, yet it directly crosses the third end, for as Christ hath but one

wife

wife (his Church,) so should the faithfull man have but one wife.

PARAGR. VII.

Of their Feasts.

THe Iewes were more excessive in their feasts, than the Heathen.

Canon.
Iewes.
See the Marginall note of the English Bible.

For all their tables are full of filthy vomitting, *Esay* 28.8. *no place is cleane.* So *Hosea* 7. 5.

Conf.
Illust.
Persians.

The Persians were very moderate in their feasts: they dranke in their first service onely water out of the river *Choaspis*; and in their next service wine. *Esth*, 1.10. *when Ashverus was in his wine he sent for Vashti*: that is, when he was in his second service, and not when he was drunke as it is commonly taken: for they had there οἰνωπτοι *inspectores vini to looke upon the wine. Esth.* 1.8. who marked the guests at the feasts, & suffered none to force others to drinke: these were called also ὀφθαλμοι, *the eyes of the feast.*

Babylonians.
y *Fuller. Misc. Scalig. in Euseb.*

The Babylonians in their feasts exceeded more: in their drunken feast y *Shaka*, *Ier.* 25.26. all beastlinesse was committed; the servants were Lords of misrule, all the time of this feast: at this feasts, *Baltasar* was killed.

Canon.

The Iewes in their feasts, powred oyntment upon their guests and kissed them.

Confir.
Luke 7.38.
Ezec 23.41.

Let not oyntment be wanting to thy head, *Eccles.* 9.8. *David* describing a flatterer, points at these two; the kisses of a flatterer, *Et oleum peccatorum, and the oyle of sinners.*

Canon.

They used in their feasts, to give their flatterers a pastie baked with hony, *Subsannationum vstulatæ placentæ, the baked pasties of scoffings*: So, *Psal.* 35.5. *with the false scoffers at cakes*, or banquets.

Illust.

Gnug, is called a *pastie*, and *Gnugoth*, *flatterers*, because in their feasts they threw a *pastie* to these *parasites*: hence *Math.* 4. the Devil in the Syriacke is saide, *akal kartha*,

comedere accusationes, to eate accusations, it should not be transflated *Divulgare accusationes*, to proclaime accusations. The Greekes called these φιλοπαλόκους, *lovers of pastics and parasites*: They had two sorts of them, the first *communis parasitus*, the grosse parasite, & σιμποφερόντες, who did things with a great shew of honestie: The Latines called them, *Amici mensales*, board friends.

Canon. At their feasts they burnt Incense for their guests to smell.

Confir. *And satte'st upon a costly bed, and a table prepared before it, wherupon thou hast set mine incense & mine oyle.* Ezec. 24 41.

Illust. The Church alludes to this forme; *My spikenard sendeth forth the smell thereof Cant.* 1.12.

The times of their feasts were, first at the weyning of their children, as *Isaac*, and *Ismael*. 2. at the making of their covenants, as *David*, and *Abner*, 2 *Sam.* 3. thirdly, to shew their glory, as *Salomon*, 1 *Kin.* 3. So, *Assuerus*, *Est*, 1. 2. fourthly, upon their birth dayes, as *Pharaoh*, *Gen.* 40.20. and *Herod*, *Marke* 6.5. fiftly in the day of the coronation of their Kings, *Hos.* 7.5. *This is the day of our King.*

Canon. They dranke their Wine in a trientall cup, containing halfe an English pint.

Conf. *I will take the cup of salvation, and call upon the name of the Lord*, *Psal.* 116.13.

Illust. [z] Therefore they say he who drinkes all the cup at one draught, *Guloſus est*, *he is a glutton*: hee who drinkes it at two, *Vivit secundum viam terræ*, that is, *as a civill man*: but he who drinkes it at three. *Est elato spiritu*, *he is proud.*

z Buxtorf ex Beiza Rabbino fol. 252. *Gram. Chald.*

The Wine which they dranke (when it excelled) was described by two properties: first, *Cant.* 6.9. *Loquitur in labijs dormientium*, *it speakes in the lippes of the sleepers.* 2. *Prov.* 23. *Itat per rectitudines*, that is, *agreeable for man.* So, *Cant.* 6 *Vinum ambulans in rectitudinibus*, *id est*, *conveniens homini*; *Wine going upright*, that is, *agreeable to man.*

[a] This

[a] This Wine which they drunke when it was not mixed it was called *Chamra chaĝa*, ἄκρατον, *vinum vivum*, *quicke wine*, *Prov*, 9. 5. when it was mixed, it was called *Chamre marta*, *vinum dilutum*, *setled wine*: when it was mixed with spices, it was *Mishsh*, *mistum*, *mixt*, *Isay* 5.22.

[a] Avenn. Lexicon Hebraic.

They used to coole their wine with snow out of Libanus.

Canon.

As the cold of snow in the time of harvest, *Prov.* 25.13.

Conf.

They had their taster, who tasted their Wine, the Greekes called him προγύστης, *the taster*; and ἀρχιτρίκλινος, *the chiefe of the feast*: in the Arabicke, he is called *Caput discubitus*, *principall for the sitting*: & the Latines called them, *Modiperatores*, *who set downe lawes for their drinking*: the Hebrewes say, **Vinum est domini, sed bonitas est pincernæ, the wine is the masters, but the goodnesse the drawers.*

*Talm. lib. Chag.

Their common suppers were of hearbes.

Canon.

Better is a Supper of hearbes, *Prov.* 17.15.

Confir.

This *Plautus* called *Cœnam terrestrem*, *an earthly supper.*

Illust.

They were not great eaters of flesh: therefore he was counted a glutton amongst them, who eate, *tarthemar carnis*, *a pound of flesh*, *Deut.* 21.18. and dranke *logum vini a quart of wine*; the Latines called this common fare, *mensa necessaria*, *a necessary board*: [c] The Fathers before the flood, lived upon hearbes, but after, they will have garlicke, leeke, fish, cucumbers: nature is content with little, but grace with lesse.

[b] vide Munsters Lexicon Chaldaicum.

[c] Varr. de re Rust.

They had but two meales in the day, their dinner and their supper: their dinner was short, but their supper continued longer time, and then they made their greatest cheere.

Canon.

Hence it is called *a Supper* & *a great Supper* in the Scripture, *Luk.* 14.16. The Greekes exceeded more: first, they had their ἀκράτισμα, or *breake-fast*. 2. their ἄριστον, or *dinner*, 3. they had their ἐσπέρισμα or *beaver*. 4. δεῖπνον, *their Supper* 5. δεῖπνον ἀπολύτικον, *their dimissorie supper.*

PARAGRAPHE XII. *Diatriba* 1.

Of the forme of their Tables, and sitting.

Canon. THeir Tables were round, like the forme of an halfe Moone.

Confir. *Cant.* 1.12. *In discubitu suo circulari, at his round table.* So, *Thy children shall be like Olive plants round about thy Table, Psal.* 128.3.

Canon. They sate in beds round about the table, three in a bed, and sometimes foure.

Conf. *Thou sateſt gloriouſly upon a bed, and the Table was covered before it. Ezec.* 23.41.

Illuſt. They had three sorts of beds. 1. their sleeping beds. 2. Their dining beds, in which after meate, they used to rest themselves, 2 *Sam.* 4.5. *Et ipse cubabat cubitum meridiei, who slept on a bed at noone,* the Greeks called them ἀναβόλια *resting beds,* παρὰ τὸ βρίζειν, *somnum leuem capere, to take a soft sleepe:* βρίζειν μετὰ τὸν βορὰν, ὑπνοῦν, *post cibum sumptum recidere,* this we call a *nappe*: so metimes they call this rest ἐνδιαῤῥύζειν, *a prandio interquieſcere, to rest after dinner,* therefore *prandium, a dinner,* was called ἔνδιον, *tempus meridianum, the noone time.* 3. Their sicke beds, called γραββατα, ἀπὸ τῶν κρεμᾶν βασεῖς, becauſe their feete hung downe when they were carried in those beds.

d *Celsus.* d Their Chambers were called τρικλίνια, becauſe there were *three beds* in one house, sometimes τετρακλίνια, becauſe *foure beds* were in the house, sometimes ἑπτακλίνια, *seaven beds,* sometimes εἰκοσικλίνια, *twenty beds.*

Their beds were likewise called τεικλίνια, becauſe they used to sit *three in a bed,* and sometimes foure, as *Horat*:

e *Horat. lib. Epiſt.* e *Sæpe tribus lectis videas cœnare quaternos.*

That is;

Foure on three beds you oft ſhall feaſted ſee.

Canon. They washed their feete before they entred into their beds, least they should defile them.

The

The woman stood behind him, and began to wash his feete.

Confir. Luke 7.38. Illust.

The Hebrewes have a saying, *Præparate in vestibulo, ut possis ingredi triclinium, prepare thy selfe in the entry, that thou mayest goe into the bed:* and the Greekes had their ποδονιπτοι, *their feeete washers.* All the time that they sate in the beds at dinner or supper, they sate bare-footed, and he who rose from the table, called for his shooes [f] *Et soleas poscit, he asked his sandals.*

f *Horat. lib. Epist.*

After they had washed their feete, they used to anoynt them, *Luk.* 7. 36. this was physicall for the stopping of the pores which were open then,

When they did sit at meate, he who was best beloved, leaned in the bosome of the master of the feast, *Iohn the beloved Disciple, who leaned in the bosome of Christ.*

Canon. Conf. Iohn. 13. Illust.

From this custome, is that speech borrowed, to be in *Abrahams bosome,* to signifie the familiarity and society which the Saints of God, shall have with the Father of the faithfull in heaven: as also to signifie the unity of essence, betwixt the Father and the Sonne. The Apostle saith, *He came out of the bosome of the Father.*

Luke 16.22

This kinde of sitting, is called by the Chaldy Paraphrast, *Hasshibboth shemol, discubitus sinister,* because they *leaned upon their left elbow:* then their right arme was under their beloveds necke, when they did not eate: but when they leaned upon their right elbow, it was called *discubitus dexter, the leaning on the right elbow:* then their left arme was under their beloveds necke.

Cant. 2.

At the first, they sate straite up at meate as we do, *Gen.* 27. 19. but in *Salomons* daies, and *Amos* time, they lay in beds: [g] *Homer* describes the Greekes sitting, and not leaning at their banquets.

g *Homer Iliad.*

Marke the difference betwixt these three: *Portari in sinu, recumbere sinu, cubare in sinu: To be borne in the bosome, to leane in the bosome, to lye in the bosome. Portari in sinu* is of Infants. *Numb.* 11. 12. *Can I carry all these as Infants*

fants in my bosome? Cubare in sinu, est uxoris, Mich. 7.5. From her that lyes in thy bosome. Recumbere in sinu est dilecti, John 13. The beloved Disciple, who leaned in the bosome of Christ.

Canon. When they sate at meate, their feete lay out behind them.

Conf. *When Christ was at Table, Mary stood at his feete: Luk. 7.* because his feete lay out when he sate at Table.

PARAGR. XIII.

Of their Apparell.

Canon. THe fashion of their apparell changed as necessity urged.

Illust. When they were in Egypt their cloathes were long, reaching to their feete: therefore when they went out of Egypt, they were bidden, *Gird up your loynes, Exod. 12.*

When they travailed in the wilderneſſe, their cloathes reached to their mid-legge: therefore the Priests when they went up upon the Alter, they are bid put linnen breeches upon them, least their nakednes should be seene because then their cloathes were short, fit for their travelling in the wilderneſſe. The Greekes called this short coate fit for travelling ὁδοπορικὸς *viatoria vestis, cloathes meete for going.*

When they came to Canaan, their cloathes reached to their feete againe. *Revel, 1. 13. I saw him with* ποδήρεις, *cloathes reaching to his feete:* Such were the Persians stateliest garments, *Esther. 6. 10. Festina cape* κρήσπεδον, *take thy mantle, id est,* κρεμάμενον εἰς τὸ πέδον, *dependens ad pedes, Thy mantle hanging downe to thy feete.*

God instituted apparell for necessity, to cover nakednesse. 2. for commodity, short or long to further them in their iourney. 3. to distinguish sexes, *A man must not put upon him womans apparell. Deut. 22. 5.* 4 to distinguish callings,

lings, as the noble from the baser: but the divel hath found out a fift sort, to be an inticement to filthinesse and uncleanneſſe, *Prov.*7,10. *And she came forth in a whores apparell.* There is some sort of apparell, which becomes not any honest woman, therfore the Heathen had, h γυναικότιμους *mulierum inspectores, qui mulierum cultui præerant*, the beholders of women, that were over-seers of womens arrayments

h *Sigenius. lib.* 4.

Their cloathes had a wide bosome. *Canon.*

It shall be rendred into thy bosome abundantly, Esay 65 7. *Conf.*

They had divers sortes of apparell. *Canon.*

He who hath two coats, let him part with him that hath none. Luke 3.11.

Conf.

i At the first, man had but one coate, but afterward they used two: their upper coate, and their inward: their upper coate the Hebrewes called *Megnil*, *superior*, *the upper coate*, Greekes ἱμάτιον, *a cloake*; and the Latines, *toga*, *vel pallium*, *a gowne or a cloake*, the inward they called χίτων or *tunica a coate*, *Matth.*27.35. Christ had these two sorts of coates, his inward coate was woven; upon which the souldiers cast the lots; and his upper coate was made of foure parts, which the souldiers parted.

i *Causab. cont. Baron.*

Illust.

The colours of their cloathes were diverse. *Canon.*

The cloathes of the nobler sort were white. *Eccles.*9. 17. *Let thy cloathes be white. I am.*2.2.k Therfore Churchmen were forbidden to weare white, as fit onely for the nobles: for this cause it was, that the nobles were called *Chorim candidi*, *white*, 1 *King.*21.8. and the Greekes from them ἥρως noble, and the Dutch *Here*, *Lord*; these cloathes they used to scoure often: hence, so often ye shall reade, mention made of the Fuller in the Scripture: *Whiter than the Fuller could make*, *Marke* 9.3.

Illust.

k *Hieron. ad Iovinianum.*

Marke the sparingnesse of the ancient Nobility, who used to show the selfe same cloathes often, and to weare them: but now every day they must change a sute. *Luke* 16.19. ἐνδιδύσκομαι, *frequentativum*, whereby is signified

Note.

the pride of the rich glutton, who was daily richly apparelled, *Luk.* 16.

Canon. Sometimes they wore scarlet: and sometimes purple.

Lam. 4. The Kings children were cloathed in coates of divers colours. 2 *Sam.* 13. 18.

Conf. The Babylonians exceeded in pride; they wore gar-

Illust. ments of divers coloures, who were not the Kings children. *Iosuah* 7. 21. *Addereth Siner, a Babilonish garment*, the 70. translates it *a garment of divers colours*. So, *they of Tyre Ezech.* 28. 12. *commonly wore Crownes*, which belongs only to Kings,

Canon. The baser sort of cloathes were soyled blacke.

Confir. *Non stabit cum obscuris, He shall not stand with the base.*

Prov 22. The Prophets wore a hayry Gowne.

Canon. For this, *Elias* is called *a hayry man* 2 *King.* 1. and *Iohn*

Conf. the *Baptist* following him, *was cloathed in Camels hayre.*

Math. 3. 4. The false Prophets, when they would deceive the people, put upon them a hairy gowne. *Zach.* 13. And Christ bids, beware of those; *who come cloathed in sheepe skinnes; but inwardly they are ravening Wolves, Math.* 7. 15.

Canon. They had broad girdles, in which they carryed their

[1] *Alex. ab Alex.* money, called *Zona*. Hence [1] *Perdere Zonam*, amongst the Latines, is *to loose credit*, as *Solvere Zonam*, was *to loose their chastity, Quia nuptiarum die solvebatur Zona: because the day of marriage, their girdles was loosed.*

PARAGRAPHE XIIII.

Of their Warres.

Canon. THey had Gods commandement or approbation for their warres.

Illust. They had two sorts of warres, *Milchameth mitzha, bella præcepti, Warres by command*, God out of his owne mouth, commanded to make warre against them, *Exod.* 24. Their other warres were *Milchameth charasoth, bella spontanea velunt ary*

voluntary warres, they had an approbation of God to these warres, when they had just cause: as for defence, for correction, for recovery; not for crueltie, or desire of revenge. Last, when they used moderation in their victories. The Israelites were too cruell against the Beniamites, *Excessit medicina modum*, the Physicke exceeded measure.

Before they were to besiege any citie, they were to offer them conditions of peace. *Canon.*

This was to be understood, as well of the seaven Nations, as of other people: *Iosu.* 11. none of the Nations tooke peace with Israel, but the Chivæans, and the Gibeonites: the rest were all slaine, because the Lord hardened their hearts, else they had received the conditions of peace. *Illust.*

What was the reason then, why the Gibeonites by craft sought peace, faining themselves to bee people come from a farre countrey? *Maymonides* answers, that [m] the Gibeonites at first refused the conditions of peace with the rest; therefore the Israelites concluded, according to Gods direction to roote them out: they understanding that this sentence was given out against them, sought by craft now to enter in league with the people of God. *Quest.* m *Maymon.*

The seaven nations, if they refused peace; men, wife, and children were to be destroyed, but other nations who refused, the males onely were to be killed. When they went to warre, they had *Meshiah milchamah, unctum belli*, who stirred up the souldiers to courage, *Deut.* 20. Deut. 7

The souldiers were armed, when they went to warre. *Canon.*

They had a broad girdle, wherewith they girded their upper and neather armour, and it was a great safeguard to the souldiers: therefore *Iob* 39. 3. he saith, *Gird up thy loynes like a man*: speaking to *Iob* as a souldier: the Apostle alludes to this, calling it *the girdle of vertue*. Amongst *Illust.* 2 Sam 20. Ephe. 6. 14.

the

the Macedonians, they who had not killed an enemy, were not girded with a souldiers girdle, but in disgrace with an halter, and they were called *discincti*.

Their arrowes were dipped in the poyson of Serpents, which burnt the flesh of those in whom the were shot: the Apostle alludes to this, *Ephe.6.16.The fierie darts of the wicked*: becausе they burnt those whom hee shoots them at, as fire. Their arrowes were of reedes, *Psal.68. frange turbam arundineam.* So the Latines, *perque ilia venit arundo: The dart came thorow my entrals.*

They had a short sword or cutlesse, called *Segur, acinacis, Psal.35.3. Bring forth the speare. Vesegar, the sword*: it should not be translated, *and stop up the way.*

When they fought, they fought sometimes on horse-backe, the Greekes called him *Monippos, Pro.6. Povertie comes like an armed man, vir elipei.* So they called their horse-men, μονίππους, who were sent armed with a target and a speare swifter than a footman: these the Latines called *Veredarius.*

Sometimes they fought in Chariots. 1 *King.*20.14. *Quis nectet currus ad bellum, who shall order the battell.* So, *Ierem.46.4. Exod.14.6.* These chariots were called by the Greekes δυόροοι, becausе it *held two*; the wagoner *auriga*; and he who fought, called παραβατὴς.

PARAGR. XIIII. *Diatriba* 1.

Of the forme of their encamping in the Warres.

Canon. Illust.

THey had two sorts of Incamping.

They had one of their civill warres, another when they pitched about the Arke.

When they pitched their civill campe, their campe was round: *Esay 23. Sedet Rex in pilata acie, the King sits in his round campe.* So, *Iob 15. 24.* And they set their baggage round about the campe, to save them from the incursion

incurſion of the enemie, and the King ſate in the midſt, 1 *Sam.* 17. 20. becauſe the campe was round, therefore it was called *Pilata acies.*

When they pitched about the Arke, their campe was foure ſquare: three tribes before, three tribes behinde, three upon the South, and three upon the North.

Iohn in the *Revel.* 21. 12. makes an alluſion to ſundry things in the Tabernacle, and the tents about it: firſt it was called the Lords campe, ſo is Ieruſalem. 2. it was foure ſquare, ſo is the Citty of God. 3. there are three tribes upon every quarter, *Num.* 2. ſo Ieruſalem hath three gates upon the Eaſt, Weſt, South, and North. 4. As betwixt the ſanctuarie and the tribes, there came foure companies, *Moyſes* and *Aaron*, and the Prieſts upon the Eaſt, the Cohathites upon the South, the Gerſhonites upon the Weſt, and the Merarites upon the North, to watch the holy place: ſo betwixt Gods throne, and the 24. elders compaſſing it, there were foure living creatures full of eyes. *Revel.* 4. 6. 10. Laſt, as no uncleane thing might come within the campe, *Num.* 12. 3. nor within the Temple, therefore the gates of it are called *the gates of juſtice*, *Pſal.* 118. 19. So no uncleane thing may enter within the campe of God, *Revel.* 21.

God was a ſpeciall protector of them in their marching.

Eſay 51. 11. *I will goe before you, and gather you in.* This is a ſpeech borrowed from Gods ſaving of them, when they marched. When they marched, the cloud went before them, and *Dan called the gathering Hoſt*, came behind, to ſave the weake, and the raile of the Hoſt: God is that good ſhepheard, who will looſe none of his ſheepe.

Stirre up thy ſtrength before Benjamin, Ephraim, and Manaſſes: when the Arke marched, *Benjamin* was behind the Arke with theſe two tribes; the Arke was called

Pſal. 80.

led the ſtrength of God, 2 *Chron.*6.41. hee meanes then, that God would ſhew his ſtrength when the Arke remooved.

So long as *Moſes* lived, the cloud went before in the wilderneſſe, and two of the tribes went before the Arke; but when *Moſes* was dead the cloud vaniſhed, and *Ioſuah* got the conducting of the people, and the Arke went before them into Canaan.

Doctr. When *Moyſes* and the cloud of the ceremonies evaniſhed, then Ieſus takes the leading, who is our Arke, and brings his people to Canaan.

Canon. They uſed ſtratagems in their warre.

Confir. *Gedeon uſed pitchers with lampes in them*, Iudg.7.16.

Illuſt. 2 *Cor.*4,7. The Apoſtle ſeemes to allude to this place, where he ſaith, *We have this treaſure (or light) in earthen veſſels.*

PARAGR. XIIII. *Diatriba* 2.

Of their Colours or Enſignes.

Canon. THey carryed in their Colours, ſome ſignificative ſigne.

Illuſt. u *Druſ. in Peritat.* u *Iudah* carryed a Lyon in his Standard, *Ephraim* an Oxe, *Dan* a Serpent, *Nepthalim* an Hind, & they ſay, *Reuben* carried the picture of a Man, becauſe he found out the Mandrakes (which *Columella* calles *ſemi-hominem*) which are not unlike to a man. Theſe were to repreſent *Iacobs* bleſſings to his children.

So the Angels, *Ezech.*1. appeare with the face of a Man, of a Lyon, of an Eagle, and of an Oxe: they appeare in the likeneſſe of a man, becauſe of all viſible creatures, he is the moſt underſtanding: in the likeneſſe of a Lyon, becauſe of all viſible creatures, hee is moſt couragious; in the likeneſſe of an Eagle, becauſe hee is moſt ſwift; in the likeneſſe of an Oxe, *propter obſequium*, for

for obedience, becauſe he is moſt obedient.

An Angell then, is a moſt underſtanding, ſtrong, ſwift, and obedient creature, pitching about the Saints to defend them.

In the Hoſt of Iſrael, one carries the likeneſſe of a man, another of a lyon, another of an oxe, another of a ſerpent, another of an aſſe, another of a wolfe: here are ſome excellent creatures, as the man, and the Lyon; but ſome are bad, as the Serpent, Aſſe, Wolfe. The Angels carrie in their colours onely, the moſt excellent creatures; but, *Dan.* 7.6.7. when he deſcribes the colours of the perſecutors of the Church, the beaſts there are more fierce and cruell; one like a Beare having three ribbes in his mouth betweene his teeth: another like a Leopard; which had foure heads: another fearefull and terrible, which had great yron teeth, unlike unto the Beaſts before.

The viſible Church is a midd'ſt betwixt the triumphant, and the wicked world perſecuting the Church, they are neyther the beſt nor the worſt, but a middle ſort betwixt the two. *Doctr.*

The Aſſyrians gave in their colours a Dove. *Canon.*

Ierem. 50.16. *Fly from the face of the Dove*; that is, from the Aſſyrians. *Confir.*

The Syrians fained, that *Semiramis*, the daughter of *Belochus*, was hatcht of an egge, and nouriſhed by the Doves; therefore ſhee prooving a worthy Princeſſe, [p] they gave the Dove in their colours, and they called the Dove *Semiramis*: her proper name was firſt *Atoſſa*, then ſhe was called *Semiramis*. *Illuſt.* [o] *Scalig. in Euſeb.* [p] *See Ovid. Metamorph.* 4.

When the Scriptures make mention of theſe Poeticall fictions, it allowes not the fable, but ſpeakes of it as of a thing received among the Heathen. *Canon.*

The Poets faine, when *Neptunes* ſonne was cutting vine-branches, that *Venus* came and tooke his Axe from him; *Illuſt.*

him; and hanging it up upon one of the branches of the vine-tree, it fell from the vine-branch, and killed *Neptunes* sonne; upon this, there fell out a great strife, betwixt *Venus* & *Neptune*. They went to Athens to *Mars*, there to be judged: *Mars* sitting upon a Rocke judged them.

Therefore it was called, ἀρεωπαγὶς, from Ἄρεως, *Mars*, and πάγος, a Rocke, *Act.* 17.19. When the Apostle makes mention of this streete, he justifies not this fable, but speakes of the name received in use. So *Dorceta* changed into a fish, the *Syrians* worshipped her as a God, and the *Philistims* their *Dagon*, 1 *Sam.* 5.2, here the Scripture approves not the fable. So concerning the *Pythonisse*, *Act.* 16.16. the Scripture approves not the fable, that *Apollo* killed the Serpent, and therefore was called *Pythius*, So *Act.* 28.11. *Castor* and *Pollux*, *Orion*; *Iob* 9.9. and *Tartarus*, 2 *Pet.* 2.4.

g *Scalig. in Euseb.*

Doctrine.

מכ"כי

Teffara Iuda de familia hasmonæorum.

The Romans had in their Banners, an Eagle, a Wolfe, a Minotaure, a Horse, and a Boare; but *Caius Marius* rejected them all, but the Eagle; and *Constantine* the Great, caused to put in his colours the signe of the Crosse, or rather the two first letters of Christs name, χ and ρ.

The Israelites trusting too much to the Arke, the Trojans to their *Palladium*, the Asiatickes to their *Pessinuntium*, The Romans to their *Ancilia*, and the Christians to the *Crosse*, were often over-throwne.

The Iewes carried this *Motto* or *Diton* in their Armes, *Mi camocha Iehova been Elohim, quis sicut tu inter Deos, who is like thee amongst the Gods? Exod.* 15.11. and they writ it, *per notoricon*, or abbreviation, the first letter of every word onely, which they called *mackbe*, and afterward *macabe*.

PARAG. XV.

Of their Burialls.

IN their Burials they used sundry ceremonies of *Comelinesse*.

1. [r] They shut the eyes and the mouth of the dead. 2. they stopt the nostrils, and all the passages, out of the which there came any excrements. 3. they embalmed the bodies of the nobler sort. 4. they winded them in some cloath of linnen, but expresly forbad to wind them in silke. 5. they covered their face with a Napkin.

Canon.

Illust.

[r] *Maymonides Tractatu de Luctu cap. 4.*

1 *Cor.* 15. *The bodie is sowne a naturall bodie*: therefore they stopped the passages of breath, & the nostrils, then they remembred that saying of *Esay*, *Cease from man, whose breath is in his nostrils*, *Esa.* 2. 22.

Doctr.

2. *It is sowne a weake bodie*: therefore the uncircumcised, (who bury their armour with them in the grave, *Ezek.* 32. 27. as though they would carry their strength to the grave with them) did foolishly, for there is no more strength in the bodie.

3. *It is sowne a corruptible bodie*: therefore they stop all the passages out of the which corruption comes.

Against this corruption, they used *embalming*, to strengthen themselves in hope of the resurrection; The Hebrewes call this *Chanat*, and the Greekes ἐνταφιάζειν: it differeth from the putting of the corps in the grave; for it was a preparative to it, and great men who wanted it, were said to be unburied. This was called the buriall of an Asse, to be put into the ground without any honour, *Ier.* 22. 19. So *Iehoiakim* was buried.

Marke the difference betwixt *condere* and *condire*, the Greekes called *condire*, περιχέειν. properly of *great men*.

[f] The Heathen had their *Novendinalia*, when the corpes lay above the ground the space of nine dayes. 2. Where the bodie was imbalmed, it was called *fumus*.

[f] *Conjectan. Scaligeri in Varr.*

3. where

3. when it was burnt, it was called *Vstrina*. 4. when it was buried, it was called *humatum*. 5. the place where it was buried was called *Sepulchrum*, or *tymbus*.

Gen. 50. The Egyptians spent forty dayes in enbalming *Ioseph*, and thirtie dayes in mourning, which being joyned together make up seaventie dayes: [t] private persons, they lamented them but 7 dayes, *Syracides* 22.23. but publike persons they lamented them thirty dayes. *Deut.* 34 8. they lamented *Moyses* thirty dayes.

[t] *Iosephus de bello Iudaico lib.* 3. 15.

They burnt sweet odors at the buriall of great men. *Ier.* 34. 5.

Doctr.

The clearer the Doctrine of the Resurrection is, the fewer of these ceremonies should be used in buriall; they onely washed the body of *Tabitha*, and laide it in an upper Chamber, *Act.* 9. 36. 38. and the Apostle seemes to allude to this sort of washing, when hee sayes, *What shall they doe then, who are baptized for the dead.* 1 *Cor.* 15.

4. The body is sowne a shamefull body, therefore they ordaine that it shall be covered with linnen onely, that the poorer sort may reach to it; and not in silke: Christ was buried in linnen onely.

Doctrine.

They covered the face with a Napkin, *Ion.* 11. 44, as ye may see in *Christ* and *Lazarus*, *Luke* 24. 12.

Man after his fall, his body was covered, but because there remained some sparkles of the image of *God* in his face, the face is uncovered: but after death they cover the face also; to let us see then, that all the glory is gone. *Cyrus* ordained, that after death no man should be suffered to see his naked body.

Sometimes in great plagues they burnt the flesh, and buried the bones, *Amos* 6. 10. See, 2 *Sam.* the last.

PARAGR.

PARAGR. XV. *Diatriba* 1.

The place of their Burialls,

THey buried them without the Citties.

The widdow of *Naim* her sonne, was carried out of the City to be buried, *Luke* 7. 12. So the *Levites* buried without in all their fieldes, and the possessed remained alwayes amongst the tombes, *Luke* 8. *Canon.* *Confir.*

The faithfull were buried by themselves.

Hence came this phrase, *to be gathered to their Fathers.* *Gen.* 25. 8. Therefore *Kiriath-arbang*, *Gen.* 23, 2. was called the City of foure, because foure were buried there, *Abraham*, *Isaac*, *Iacob*, and *Ioseph*. *Canon.* *Conf.*

Psal. 26. 9 *Gather me not with the wicked*; as the bodies of the faithfull were laid together, so are their soules gathered together, this is called *ligatura viventium*, *the bond of the living*: *The soule of my Lord shall be knit in the bundle of life.* 1 *Sam.* 25. *But the soule of my Lords enemies shall be in a sling*: the first is called *Apotheca viventium*, the cheft of the living: the other is a sling in the which the soules of the wicked never take rest, but are tossed about continually, whereas the soules of the faithfull rest under the throne of God. *Illust.*

u This was the chiefe reason why the rich men in Rome refused *legem agrariam*, *the parting of Lands*, because they thought it a godlesse thing, that the Monuments of their forefathers should be sold to others: And those who sold their lands amongst them, reserved alwayes this priviledge, that they might have place to be buried with their fathers; and although they sold their inheritances, yet they sold never their place of buriall. The Greekes called those who were not buried with their fathers, ἀπροταφοί, *out-buried*. *u Appian.* *Pompon.*

They wrote upon their buriall, this *Biton: Sit anima eius in fasciculo vitæ, cum cæteris iustis, Amen, Amen, Selah.*

Let his life be in the bundle of life, with the rest of the iust, So be it, so be it, I wish.

Canon. Their strangers they buried apart by themselves, in the common field.

Cæsar. *Act.* 1.18. *This man purchased a field with the reward of iniquity.*

Illust. They might not make a league offensive and defensive with the Heathen: secondly, they might not marry with them: thirdly, they might not bury with them, as hoping for a better Resurrection: they waited for *techaïa, the rising to life*, the wicked onely for *tekuma, a simple rising*; they for ἀναβιώσιν, *a life againe*, the wicked onely for ἀνάστασιν *an up standing*. The Syriacke calls the resurrection *nuchamah, dies consolationis; the day of consolation*

After they buried the corpes, they spake something of the justice of God, and of mans sinne which merites death, and they prayed God in justice to remember mercy: then they gave a cup of consolation to the sad hearted.

They used in their Burials to have mourning women, *Amos*, 5 16. *Peritos lamenti Siticines, skilfull in mourning, Qui apud Sitos, (id est, sepulchro conditos) canere solebant, that used to sing beside the tombes*: [x] they were called *Præficæ*, also.

x *Varro de Ling. Latin.*

They used in the buriall of children, to play upon smal Whistles, but in the Buriall of elders of age, to sound Trumpets.

y *Persius.*

y Tibia cui teneros suetum deducere manes,
Lege Phrygum mœsta.

That is;

Whose use it was with musicke to convay,
The tender soules, the Phrygian morneful way.

[z] *Iubet,*

[x] *Iubet, inquit, religio, ut maioribus mortuis tuba, minoribus tibia caneretur*: that is, *Religion commands, our elders being dead, that we should blow a Trumpet, but when the yonger are dead, onely a Whistle.*

x *Anton. Nebress. de Voc. Nov. Test.*

Hence, *Math. 9.* 23. When *Iairus* his little daughter was dead, Christ thrust out the Minstrels which played at her death.

PARAGR. XV. *Diatriba* 3.

How they called the place of Buriall.

THey called their Buriall, for the indurance of it, *Domus seculi sui, Ecclesiastes* 12.5. 1.

The body is *Domus pernoctationis, a lodging house*: the grave is, *Domus seculi, the house of age*, because we rest long in it: the heaven is, *Domus æternitatis, the house of eternity*. Therefore the Egyptians built their graves very stately, and sumptuously: they called them *Domus æternas, eternall houses*: their houses they built them but slightly, and were called *diversoria, Innes*.

Psal. 146.4. They call the grave *mans owne earth*. 2.

He hath little right to any thing which hee hath here, because he is but a stranger. *Iudas went to his owne place, Act.* 1.25, Hel is a proper place of the wicked, as the Heaven is the proper place of the children of God.

Thirdly, they call it, *Beth Chaïm, Domus viventium, the house of the living*, because they are given to the Lord there, and their bodies are resting in their chambers, *Esa.* 26. 20. Therefore the Germanes call the Church-yard *Godsacker*, because the bodies are sowne there, 1 *Cor.* 15. to be raised againe. 3.

Thus farre have we spoken concerning the five principall externall meanes to come by the sense of the Scripture.

THE SECOND BOOKE.

CHAP. I.

Of the sense of the Scriptures.

Having now attained the meanes to come by the Sense of the *Scripture*: Wee come to the Sense of the Scripture it selfe, which is either *simple* or *compound*.

Compound, is not taken here to make two Senses out of one scripture (for that were contradictory:) but onely it shewes the diverse wayes how the severall parts of a Scripture have beene fulfilled, either literally or figuratively.

Some hold, that in a simple speech there cannot be two senses: but these distinguish onely betwixt the signification of the words, and the signification of the matter.

A Simple sense, is the sense, which agrees to one onely, and hath but one part (to wit, the literall sense) to make up one sense. *Canon.*

1. *Thou wilt not leave my soule in grave; neither suffer thy holy one to see corruption, Psal.16.10*, this Scripture hath but one simple sense, for it agrees only to Christ, and no waies to *David, Act* 2.27.

2. *I will establish his Throne for ever: Heb.* 1.8. this can no waies be applyed to *David* or *Salomon*, therefore it is a simple sense.

3 *Sacrifices and Oblations thou wouldest not have, Heb.*10.5 this no waies can agree to *David*: *Psal.*40.6.7, for he was bound to sacrifice; therefore onely to Christ.

Canon A compound sense, is that whereof there are two parts, literall and figurative, to make up one sense, which is fulfilled two manner of waies, *Historicè* and *Propheticè* in the type, and literally in the thing signified.

1 *I called my Sonne out of Ægypt Hos.*11.1. *Math.* 2.15: this Scripture is true both of the Iewes and Christ, and it was fulfilled literally in them both.

2. *Here am I and the Children whom thou hast given me, Esay* 8.18, in the *Hebrewes, Chap.*2.13. it is applyed to Christ and his Children; but first to *Esay* and his Schollers.

3. *A bone of it shall not be broken, Exod.*12.46. it was literally fulfilled in the Paschall Lambe, and also in Christ, *Iohn* 19.36.

Canon. Sometimes the compound sense is typically fulfilled in the Type, and literally in the thing signified.

1. *They cast lots upon my garments: Psal.*22.18. *Mat.*17.35. it was litterally fulfilled in Christ; but typically in *David*, (that is) they parted his honour and dignity, as if they were casting lots upon them.

2 *They gave me gall in my drinke, Psal.*69.22. *Math.*27.34. it was literally fulfilled in Christ, but figuratively in *David*: (that is) they vexed him, as if they had put gall in his drinke.

Canon. Sometimes it is literally fulfilled in the Type, and figuratively in the thing signified,

Thou

Thou wilt bruise them with a Scepter of Iron, *Psal.* 2.9. it was figuratively fulfilled by Christ, and literally by *David*, 2. *Sam.* 12.31. who brused the Ammonites with flailes of Iron.

Sometimes it is figuratively fulfilled in both. *Canon.*

He who eates bread with me, lifts his heele against me: this is meant of *Achitophel* and *Judas*.

A sense againe, is either Historicall or Allegoricall. *Canon.*

An Historicall sense, is that sense which the word affords, either proper or figurative.

It is a dangerous thing, when the words are properly to be taken, for to take them figuratively, or contra. *Canon.*

Behold Elias shall first come, *Mal.* 4.5. The Iewes expound the words properly of *Elias Tisbites*, *Mat.* 17. 12. when the Prophet meant them figuratively of *Iohn*, who came with the gifts of *Elias*. 1 Iewes.

Beware of the Leaven of the Pharisees: *Mat.* 16.6. The Disciples tooke it properly, when Christ meant figuratively of their Doctrine. 2 Disciples.

Vnlesse a man be borne againe, hee cannot enter into the Kingdome of God: that which Christ meant figuratively of Regeneration, *Nicodemus* takes it literally. 3. Naturall.

Vnlesse a man be baptized with fire and the holy Ghost, he cannot enter into the Kingdome of God; *Mat.* 3.11. that which *Iohn* meanes figuratively, the *Abyssini* take literally; when they Baptize their children, they powre water upon them, and marke them with an hot Iron, as we doe our Lambs. 4 *Abyssini.*

Some have gelded themselves for the Kingdome of God: *Mat.* 19 12. which words *Origen* taking literally, gelded himselfe: whereas hee expounded almost all the rest of the Scripture figuratively. 5 *Origen.*

This is my body: The Papists take the words literally, when they should be figuratively taken. *Canon.* Papists.

The literall sense is then to be left, when it is contrary

to modesty, piety, or good manners.

1. *Contrary to modesty.* *Esay* is bidden *goe naked*: *Esay* 20.2. these words we cannot expound them literally, because it were contrary to modesty for him to goe naked: then he went *naked*, that is, hee wanted his Prophticall garment: So *Saule* 1 *Sam.*19. was naked, (that is) he wanted his Military coate: so the young man fled naked, *Mar.* 15, (that is) wanting his upper garment, *Esay* was but naked in this sense.

*Contrary to Piety. To cut off the right hand, and pull out the right eye: Math.*5.29. 30. these words cannot be expounded literally, because it is forbidden in the sixt Commandement.

If thine enemy thirst, give him drinke, Prov. 25.21.22; these words are literally to be expounded; because this duty is commanded in the sixt Commandement: but *heape coales upon his head, Rom.* 12. 20. *Prov.* 25.21, we cannot expound these words literally; for that were contrary to the sixt Commandement.

3. *Contrary to good manners.* When the Prophet *Exechiel* was commanded *to eate his Bread bakt with mans dung*, *Ezech.*4.12: this literally was not fulfilled, because it was contrary to good manners, but onely in vision.

So when the Prophet *Hosea*, 1. 2. is bidden marry a whore, this was onely in vision, and not literally; for it had beene contrary to piety, and his calling.

Canon. An Allegoricall sense is that sense which the words meane not at the first: but that which the Author intends either in words or matter.

It differs from a Parable, an History, an example, an Apologue, a Proverbe, and a Riddle.

1. Parable. In an Allegory wee consider both the literall sense and the mysticall; but in a Parable there is but one sense signifying some other thing.

God hath so tempered the Scriptures, that hee hath not

not onely expressed his will in words, but also in matter, in types, and figures.

There is an Allegory in words, and an Allegorie in matter; in words, Metaphors; in matter, Types; in Figures, the Antecedent signifies the thing consequent; & the literall sense is fulfilled before the mysticall sense.

It differs from an *History*, for an History is the commemoration of a thing already done, and in it we consider onely, *Quid in facto dicitur*, *what is to be done*. 2. History.

It differs from an *Example*, for an Example is a part of a History, setting out one thing by similitude of another, taken onely from reasonable Creatures, 1 *Cor.* 10. *These are examples to us*. 3. Example.

It differs from an *Apologue*: because in it, examples are fained: in which we ascribe the actions of men, to bruite beasts, or things without life: as, the Trees of the field went out to choose a King, *Judg.* 9. The Cedar of *Lebanon* married with the Thistle of *Lebanon*, 2 *King.* 14. and something is drawne out of this, which wee make use of, and it is called ὑπμυθιον. In this wee consider not, *Quid in facto dicitur*, *sed quid in sensu*, *what is said to be done*, *but what in sense*. 4. Apologue.

It differs from a *Proverbe*: for a Proverbe is a short saying much in use, somewhat obscure, for the most part expressing by Metaphoricall words something unto us, & alluding to something, not distinctly expressed. 5. Proverbe.

It differs from a *Riddle* which is an obscure Allegory, as, *Out of the eater comes meate*, *Judg.* 14. 12. 6. Riddle.

Quest. Whether is the historicall sense, or the spirituall sense more noble?

Answ. The spirituall sense is more noble, as in this, *Thou shalt not muzzle the mouth of the Oxe which treadeth out the Corne*, *Deut.* 25. 4. The Apostle gives a more noble sense: *Thou shalt not muzzle the mouth of the Minister who labours in the Gospel*, 1 *Cor.* 9. 9. When *Ionathan* shot two

two arrowes, and sayd to his Boy, *Bring these two arrowes*, 1 *Sam.* 20. he meant two things, *Propius & remotius*; *propius* was the taking up of the arrowes, *remotius* was the flight or abiding of *David*: *propius* was the baser sense; but *Davids* flight was the nobles sense.

Canon. The mysticall sense of the Scriptures, is Allegoricall, Tropologicall, or Anagogicall.

These are not properly divers senses, but divers applications of one sense to our instruction, faith, and manners.

Canon. Allegoricall. The Allegoricall application is, when the things in the old Testament, shadowe out some things in the estate of the new Testament; as, *Gal.* 4. 22. *Abrahams two sonnes, the one by a handmaide, the other by a free-woman, which* (Paul *saith*) *signifie the two Covenants, the Law and the Gospell.*

Canon. Tropologicall. The Tropologicall, is, when the thing delivered, signifies some other thing to expresse manners; as, *Thou shalt not muzzel the mouth of the Oxe*, (that is) *thou shalt not defraud the Preacher of his maintenance.*

Canon. Anagogicall. The Anagogicall application, is, when things literally expressed, doe signifie something in heavens blisse. *Psal.* 95. 8. *God swore in his wrath, that they should not enter into his rest*: but *Heb.* 4. the Apostle concludes from this, *That unbeleevers shall not enter into the eternall rest.*

Ipse conteret caput Serpentis, that is, 1. *the seede* (Christ) *shall tread downe the head of the Serpent*, *Gen.* 3. this is the literall sense. 2.[a] *The Church shall tread downe the head of the Serpent*; that is, the Anagogicke sense; *Chrysostome* and *Ambrose* follow this. 3.[b] *Reason shall tread downe Appetite*: that is, the Allegoricall sense; *Augustine* and *Lyra* follow this. 4. *The Virgin* Mary *shall tread downe the head of the Serpent*: this is the blasphemous sense, *Bernard* and sundry of the Papists follow this. Beware to fall from the literall sense to the Allegoricall, and the Anagogicall sense,

a *Chrysost. Homilia* 17.

b *Vtuotat Lyranus de Bernardo.*

sense, least thou fall at last to the blasphemous sense.

Every Scripture cannot have their divers applications: [c] *Non ex legentis voluntate, sed ex scribentis authoritate intelligenda est Scriptura*, The Scripture is not to be understood, according to the will of the Reader; but according to the authority of the Writer, and they should not be sought out, but when the Spirit of God hath applyed them.

Canon. Confir.
c Hieron. cont. Appion.

Philo-Iudæus was a great affecter of these Allegories; as *Paradise* he expounded to be the *Soule*, *Man* to be the *Minde*, the *Woman* to be the *Sense*, the *Serpent* to be *Delight*, the *Tree* of knowledge of good and evill, to bee *Wisedome*, the *rest of the Trees* to bee the *vertues of the minde*.

Illust.
Philo Iud.

The Fathers have beene too great followers of this Allegoricall exposition, making the Scriptures like *materiam primam*, (as we call it in the Schooles) capable of all formes, or like unto that πανσπερμιαν which *Anaxagoras* dreamed of, making *quidlibet ex quolibet*.

The Iewes divide the interpretation of the Scriptures three manner of wayes.

Canon.

Gnal derech happoresh, *per viam lectionis*, *by reading*, they call this the Grammaticall or literall sense; those who followed this were called *Carraim*, *lectores*, *Lectionarij*, ἀναγνῶσαι, *Readers*; so they were called, *Bagnale pe sukim*, *domini versuum*, *the masters of verses*: this interpretation they compared to a Candle, by the light of which a man may finde a shining pearle, but the mysticall sense, they called it, *the shining Pearle*.

Illust.

Mat. 5. You have heard of old, a Christ alludes here to their formes of teaching: First, they had ἀκρόασιν, *auditionem*, when they heard the Law read and literally expounded unto them: Secondly, they had *Agadta*, *extentionem*, the Interpretation of the thing they heard: when they gave the mysticall sense, Allegoricall or Anagogicall

d Ant. Nebr. in voces nov. Test.

call. Christ would say, in none of these expositions have they taught you the right meaning of the Commandements.

Gnal derech hamidresh: per viam interpretationis, By interpretation, this was not according to the literall sense; but according to the hid and Allegoricall: and because the Pythagoricke and Platonicke Philosophy was mysticall and symbolicall, they beganne to follow this kind of teaching. The Pharisies (teaching traditions) followed this Allegoricall kind of teaching, and they were called *tannaim*, and their traditions δευτερώσεις. The Sadduces followed the literall sense throughout *Moses* Law.

Secondary lawes or traditions of men.

3. *Hillen* who taught traditions, he was called *Profanus*, *Sammai* his opposite, was called *Dissipater*, for the rent which he made in the Church.

The third way of Interpretation, was *Gnal derech Hacabala, per viam cabalæ, by obscure writing*: and they were called *Mecabbalim*, who received the traditions from their Fathers, and delivered them by tongue to their posterity; this sense was like the Anagogicall sense.

CHAP. II.

Of the manner how to observe Doctrine out of the Scriptures.

1 *Canon.*

IN a speech wee consider first the veritie or falshood of it: secondly, the propriety of it: thirdly, the spiritualitie of it.

Illust.

The veritie and falshood are tryed by affirmation and negation, which are the two Cardines or Poles (as the Iewes * speake) upon the which all things are turned.

* *Talm. lib. Iom.*

Of the gathering of Doctrine from affirmations in a Text.

Canon.

WHen the Scripture affirmes a thing earnestly, they use a double affirmation.

1 *Kings*

1 *Kings* 10.21. So they say, *Amen, Amen*; *Matthew* hath ἀμὴν ἀμὴν, *verely, Math.* 5.26. and the other Evangelist ναὶ, *indeede, Mark.* 9.1. *Luk.* 9.27. this they did that they might be beleeved the more, they were so sparing of heir Oath. *Confir.*

An affirmation must be distinguished from an Hypothetical or conditionall Proposition. *Canon.*

A conditionall Proposition doth not simply affirme; therefore conclusions gathered from it, as it were, affirmative, hold not: as in this; *If he finde some uncleannes in her, let him write her a bill of divorcement, and put it in her hand, and send her out of his house, Deut.* 24.1. The Iewes gathered from this, that it was lawfull for them to put away their wives, as if the Lord had commanded it, when the speech is onely Hypothetical. *Canon.*

If he tarry till I come, what is that to you? Ioh. 21.22. The Disciples gathered from this, that *Iohn* should not dye till Christ came againe.

If Daniel, Noah, and Iob were among them, Ezech. 14.14. The Papists gather hence, that the Saints departed intercede for the Saints living.

An hypothetical Proposition presupposes not any veritie of the simple proposition; but considers onely the connexion, therefore those who reason, *If the Miracles which were wrought in thee, had beene done in Tyre and Sydon, they had repented long agoe, Math.* 11.21.22 that there was some inclination in *Tyre* and *Sidon* to repentance, are mistaken. *Canon.*

If these hold their peace, the stones would speake, Luke. 19. 37. It will not follow hence, that there is any inclination in the stones to speake.

An hypothetical Proposition, the truth or falshood of it, depends upon a simple enunciation in which it is resolved: therefore those who hold that there is an *hypothetical Proposition contingent*, which may bee either true or false, are deceived. *Canon.*

If

If a speech be affirmative, the exception is negative; if the speech be negative, the exception is affirmative.

David was a man according to Gods heart: but in the matter of Vriah, 1 *King.* 15.5. Here the speech is affirmative, therefore the exception must be negative, *in the matter of Vriah, he was not a man according to the heart of God.*

Christ was like to us in all things, except sinne, Heb. 4.15. therefore *in sinne he was not like to us.*

I would ye were like to me in all things, except these bands, Act. 26.29. therefore, *in these bands I would yee were not like unto me.*

Of the gathering of Doctrine from Negations in a Text.

Canon. THe Negatives in Scriptures denie not, sometimes, simply, but onely the comparison.

Gen. 32.28. *Ye shall not be called Iacob, but Israel*; that is, *Ye shall be rather called Israel than Iacob.*

Matth. 9:13. *I will have mercy, and not sacrifice*; that is, *I will have rather mercy than sacrifice.*

Prov. 8.10. *Buy wisedome, and not gold*, that is, *rather wisedome than gold.*

Luk. 14.12.13. *When you make a Feast, bid not your Brethren, but the poore*, that is, *rather the poore than your Brethren.*

1 *Cor.* 1.17. *He sent me not to baptize, but to preach*; that is, *rather to preach than to baptize.*

Doctrine. This teacheth us, that the chiefe part of a Pastors dutie is Preaching.

Canon. Their Negatives denie not, sometimes, *simpliciter*, but onely *modum.*

Ioh. 16.24. *Hitherto ye have asked nothing in my name*; that is, *ye have not directly asked in my name*: they asked *implicitè*, and indirectly, when they looked to the Arke, and when they sought for his servant *Davids* sake; but they asked not by the name of Iesus Christ *explicitè.*

Those

Those who conclude hence, that the Iewes under the Law knew not Christ, are deceived. *Doctr.*

A man shall not teach his neighbour, but he shall be taught of God: Here it denies not simply, but onely the manner (for the Ministry is not taken away here) that is, *They shall not teach their neighbour so obscurely, by Ceremonies, Types, and Figures, Heb.* 8.11. Ioel 2.28.

Their Proverbiall speeches deny a thing commonly; but not alwayes. *Canon.*

Who Planteth a Vineyard, and eates not of the fruit of it? and yet God threatens in his Law, that *they shall plant a Vineyard, and not eat of the fruit of it, Deut.* 28.39. 1 Cor. 9.7.

The Disciple is not above the master, Matth. 10.24. that is, usually he excells not; yet *David. Psa.* 119. excelled all his teachers. If these Proverbs hold usually, it is sufficient.

Sometime they set down the affirmatiō of a thing, with the denyall of the contrary, to shew their earnestnesse. *Canon.*

Esa. 37. *Set thy house in order, for thou must die and not live*; that is, *certainly dye.* 1.

Deut. 33.6 *Let Reuben live & not dye*. that is, *certainly live.* 2.

Prov. 30.11. *He who curseth his Father and his Mother, and blesseth them not*; that is, *certainly curseth.* 3.

Be not faithlesse but faithfull; that is, *certainly faithfull.* Iohn 20.27.

1 *Sam.* 1.11. *If thou remember me, and forget me not*; that is, *if thou certainly remember me.* 4. 5.

This teacheth us, how earnest *Anna* hath beene in her Prayer, & how earnest the Lords Prophets have beene with his servants. *Doctr.*

Some of their Negatives denie onely, according to the conceit and opinion of the hearers. *Canon.*

Mat. 22.33. *God is not the God of the dead, but of the living*; (that is) *of such dead, whom the Sadduces thought dead, who should never rise againe.*

It is not my Doctrine, but his who sent me: (that is) *It it not mine as ye take me to be a meere man.* 2.

Ier.

Ier.7.I commanded you nothing touching sacrifice, (that is) *Cum opinione cultus, vt vos putatis, with opinion of worship, as you thinke.* They thought the very sacrificing pleased God.

Canon. Sometimes the negative is onely understood in such a cause.

Psal.7.There is no iniquity in my hands (that is) *touching Saul.*

Gen.31.Speake neither good nor bad to him (that is) *touching his returne to thee.*

Canon. When the note of denyall is put with the Verbe, it denies wholly.

1 *Non est qui facit bonum vsque ad vnum, id est, nullus. Psal.14.3.There is not one that doth good* (that is) *none.*

2 *Non justificabitur in conspectu tuo omnis vivens, id est, nullus. Psal.143.2. All men shall not be justified before thee* (that is) *none.* So *Dan.11.37.*

4 *Non est impossibile apud Deum omne verbum, id est, nullum: Luk.1.37. Every word is not impossible,* (that is) *no word.*

Nisi abbreviarentur dies illi, non servaretur omnis caro, id est, nulla: Matth.24.22. All flesh should not be saved, (that is) *no flesh.* Therefore *Bellarmine* (who holds that there is no difference whether the note of deniall be set before the Verbe or after) erres: Reading, *Ei qui operatur, merces imputatur, non secundum gratiam, sed secundum debitum,* to make the better for his purpose, in establishing some merit in man, before righteousnesse be imputed to him by grace. *Rom.4.4.* the true reading, is, *Merces non imputatur.*

Canon. When the Negative is joyned with the Particle, then, it denies not universally.

Non omnis qui dicit Domine Domine, intrabit regnum cœlorum: Math.7.21. id est, aliquis intrabit, aliquis non: Not every one that sayes unto me, Lord, Lord, shall enter into the

the Kingdome of heaven, (that is) *some shall enter, and some shall not enter.*

The Negative denies (sometimes) but in comparison. *Canon.*

Ephes.6. we wrestle not against flesh and blood, (that is) in comparison, *Not so much against flesh and blood.* *Confir.*

Non sic] non negat modum, sed negat simpliciter: this Negation (*not so*) denies not the manner, but it denies simplie. *Canon.*

2 *Sam.2. Ye should not have taken away the prey so*: (that is) *Ye should no wayes have parted the prey.* 1

Psal.147. He did not so to any Nation: (that is) *He did it not at all to any Nation.* So *Math.9.33.* and 18.14. οὕτως, *rem ipsam non at, non modum.* 2

When the note of deniall is set betwixt the finite and the infinite Verbe, then it certainly denies. *Gen.3. comedendo, non comedatis.* So where it is placed before the finite and infinite, *Gen.3. Non comedendo comedetis.* So *Psalm.49. Non redimendo redimet fratrem suum.* Therefore those who gather, *When the negative is placed before the finite and infinite, then it denies but doubtfully*, seeme to be mistaken. *Canon.*

Of a double Negative there will follow a double affirmative; and of a double Affirmative, a double Negative, but not an Affirmative, and a negative. *Canon.*

Melchisedek had neither beginning nor end of his dayes, Heb.7.3. therefore *other Priests have both a beginning and an end of their dayes*: but it will not follow Affirmatively, and Negatively: *Other Priests have a beginning of their dayes, but not an end.* 1.

The unjust Iudge feareth neither God nor man, Luk.18. the Affirmative, *The just Iudge feares both God and Man*; but it will not follow affirmatively and negatively, *The just Iudge feares God, but not man.* 2

Some sinnes are neither remitted in this life, nor in the life to come, Matth.12.32. the affirmative, *Some sins are remitted* 3.

mitted both in this life, and in the life to come: but it will not follow affirmatively and negatively, *some sinnes are not pardoned in this life which are pardoned in the life to come*, as the Papists conclude, in Purgatory.

[f] *Bellar. de Purgatorio.*

To confirme this, we may use *Bellarmines* owne comparison: [f] *Philip King of Spaine, pardons some sinnes both in Spaine and Bruxels; other sinnes he pardons neither in Spaine nor Bruxels; but it will not follow this way, some sinnes he pardons not in Spaine, which he pardons in Bruxels.*

Canon.

If a negative be true, the affirmative must be false, *& contra*, by the rule of contradiction.

Thou wilt not leave my soule in grave, or hell, neither suffer thy holy One to see corruption, Psal. 16. This negative is false of *David*, for *Peter* sayes of him, *Act.* 2. That *he saw corruption; and that his buriall was there to this day*: then the affirmative must be true of Christ, that *he saw no corruption, neither was his soule left in the grave, or hell.* Here by the rule of contradiction, is proved that Christ went not downe to hell, (contrary to the Papists) for *Sheol* signifies that same of Christ, that it signifies of *David*, to wit, the grave.

Canon.

If a speech be negative, the exception is affirmative.

No man takes this honour upon him, but he that is called as Aaron was, Heb. 5.4. therefore, *he that is called as Aaron was, takes this honour upon him.*

CHAP. III.

Of the gathering of Doctrine from the proprietie or manner of speech in the Scripture.

Canon.

THe proprietie and phrase of the speech in Scripture, is a profitable helpe for to gather Doctrine by.

Illust.

1. When a speech is spoaken μεταφορικῶς, borrowing a word

word from one thing to another. 2. When it speakes ἐμφατικῶς, by way of excellency. 3. When it speakes ἐλλιπτικῶς, suppressing some thing. 4. When it speakes ἐυσχημονῶς, when in modest tearmes it utters uncomely things. 5. σχλευασμῶς, *ioculariter dictum*, when by an holy taunt or mocke, it vilifies a thing. 6. When it speakes a thing *per* ἐυφημισμὸν, by a comly sort of speech. 7. When it utters a thing *per* μεταχημάτισμον, by representation of a thing. 8. When it speakes παθητικῶς, in passion. 9. When it speakes ὑπερβολικῶς, excessively. 10. *Per* ἐυτελισμὸν, abjectly of a thing.

Canon.

The Scripture speakes of God, *humanitus*, borrowing from man sundry things.

Illust. μεταφορικῶς. 1.

1. Hands, feet, eyes, are attribute to God, *per* ἀνθρωπομορφείαν. 2. Passions, as joy, anger, repentance, *per* ἀνθρωποπαθείαν. 3. It brings him in, sitting in judgement after the manner of men, *per* ἐθοποιΐαν; as, *I saw the Lord sitting upon the throne, and the Angels about him.* So *Psal. 68. To him who rideth upon the most high heavens.* 1 Ring 22 19.

Doctrine.

This teacheth us that we cannot take up God, but according to our weake capacitie, and by things that we are best acquainted with: for if the Scriptures (because we cannot conceive what our owne soule is) expresse the soule by the members of the body, *Every knee in heaven shall bow to the Lord, Phil. 2. 10.* So the rich Glutton desired *Lazarus to dip the tip of his finger, and coole his tongue, Luk. 16. 24.* Farre lesse can we conceive of God, unlesse the Lord speake to us by things which we are most acquainted with.

Object.

If it be said, that, this way we may take up a wrong conception of God:

Ans.

I Answer,

2 *Allegmetaph.*

2 There is a threefold conception of God.

1: *Adaequatus conceptus*, when God conceives himselfe fully, as he is; neither Man nor Angell can this way take him up. 2. *Analogicus conceptus*, although we

cannot conceive him fully, as he is; yet when by way of Analogie, we are led by these outward things, that he is a Spirit, who sees all by his eyes; that he is a Spirit, who hath all power, by his hands. 3. *Falsus conceptus*, when the Papists conceive him falsely, painting him like an old man.

Iudg 11.26. Gal 4.26. The Villages about great Cities are called the daughters of the Cities: so Ierusalem which is from above, is the mother of us all: this is a Metaphoricall speech.

Doctrine. As no Village about Ierusalem, might have claimed this title, to have bin called the Mother of the Townes about; so no particular Church can bee called simply the Mother of other Churches. The Iewish Church cals the Gentiles their Sister; *We have a little Sister, what shall we doe for her? Cant.* 8.8. This Prerogative belongs onely to Ierusalem, which is from above.

Canon. The nature of a Metaphor, is to proceed from sensible things to spirituall, and not contrarily.

Therefore *sheol*, or *haides*, doth not properly first signifie the estate of the damned; and then of a Metaphor, the grave, as the Papists hold; but contrarily, first the grave, and then the state of the damned.

Canon. II. The Scripture when it speakes of God, it speakes by way of excellency of him.

ὑπεραπικῶς. *Conf.* High Mountaines, it cals them *Gods Mountaines, Psal.* 80.11. so tall Cedars, it cals them *Gods Ceders*, so 1. *Sam.* 9.11. *faciam cum ipso bonitatem Dei, id est, maximam*: so *Moyses was faire to God*, that is, *very faire*: so *Ninivie was great to God, Ionah* 3.3. that is, *very great*: so *strong to God*, 1 *Sam.* 28.2. that is, *very strong*: so to expresse a great thing, they compound it with the name of God, *Iah*; to increase the signification of it, *Ier.* 2.31. *Cant.* 2.8. and sometimes with *El*, 2 *Sam.* 23.20. So, to shew the vanity of things, they call them after the name of Idols. *Iob.* 4.13

Illust. We come to the knowledge of God three manner of wayes.

wayes. 1.[h] *Per viam negationis*, *God is not this nor this*; Ergo, *He is this*: we proceede here, as the carver of an image doth, when he heweth off from the stone, this and this, to make it this. 2. *Per viam causationis*, as when we take him up by the effects. 3. *Per viam eminentiæ*; what excellent things we see in the creatures, that leades us to take up what excellency is in God.

h *Alsted. Metaph.*

Doctr. This teacheth us when wee see any excellent thing in the creatures, let us not rest there; but elevate our minds to the infinite beautie and greatnesse that is in God.

Canon. III. ἐμφατικὸς Sometime the Scripture teacheth us by silence altogether, and sometimes by defective speeches not expressing the full sentence.

The holy Ghost, when he passeth by the parents of *Melchisedech*, *Heb.* 4. *Gen.* 14. betokeneth great mysteries.

Although God had appointed sixe Tribes to blesse, and sixe to curse, *Deut.* 26. 27. yet they expresse not the blessing.

Doctrine. This was to teach them that they should looke to him who should come after to blesse, and that the curse was by the Law, and not the blessing.

Canon. For reverence of God, the Scripture omits sometimes the name of God.

At the right hand of the power, *Mark.* 14. 62. but *Luk.* 22 63. *At the right hand of the power of God.*

Doctr. This should teach us to sanctifie the name of God.

Quest. Why doe the Iewes never reade the name of God, *Iehovah*, but *Adonai*; or *Elohim* for it?

Answ. The reason why the 70. translated it Κύριος, *Lord*, and not *Iehovah*; seemes to be thus: because it could not be expressed well in the Greeke tongue, for the Greeke tongue wants the aspiration ה and ו expresses not it, as *David*, Δαυὶδ, *Valerius*, Οὐαλέριος: this made the name *Iehovah* first to be called ἀνεκφώνητον: but it was never the Lords mind, that it should never bee expressed: but it

i *Drus. quest.* When the name *Iehovah* is expressed, they call it *Shem Hamporesh.*

came in through superstition, that they put *Adonai* or *Elohim* for it: and they say that *Adonai cum cametz semper sanctum*, because it borroweth it from *Iehovah*; but *Adoni Dominus meus*, and *Adonai Domini mei*, *cum Patach*, are *semper prophana*; and they hold that noue might pronounce this name *Iehovah*, but the Priest when he was blessing the people in the Temple, and that the Egyptian was stoned to death, because he expressed the name *Iehovah: Levit.* 24. And since the destruction of the Temple, none can tell how to pronounce it, sometimes reading it *Iave*, and sometimes *Iahave*. They hold that the peonunciation of this name had power to worke miracles, and that it was by this name that Christ wrought his miracles.

Tetragrammaton est Elohim, & legitur pro Iehovah, quamae habet nudum Sheva sub Aleph. Nam littera gutturalis nunquam habet sub se nudum Sheva. Pet. Galat. ae Trinit.

Canon. In their imprecations they expressed not the cause.

God so doe to me and more. Iob 1. the Divell expresseth it not; and the Lord himselfe, *If they shall enter into my rest.*

Doctr. This teacheth us, that it is a fearefull thing to fall into the hands of the living God.

Obiect The people in the Captivitie seemes to have expressed the oath: for they say, *If we forget thee O Ierusalem, then let our tongue cleave to the roofe of our mouth. Psal.* 137.

Answ. This [k] Imprecation was not expressed, when they were scoffingly urged by the Babylonians to sing; but afterward when the *Psalme* was penned in remembrance of this mockery: as if they should say; The *Babylonians* desired of us songs of mirth when wee were in sadnesse, but wee had rather that our right hand had dryed up, and our tongue had cleaved to the roofe of our mouth, than we had pleased them in singing.

[k] Buxtorf. Gramm.

Obiect. *If I have done this, then let the enemy pursue my life, Psal.* 7. 4. It seemes here that *David* expressed the curse.

Answ. Here *David* expresses not the curse, but defends his innocency, desiring to be freed from his enemies: As if he

he should say; If I had done these things, then they had had just cause to pursue me; but seeing I am not guiltie of any such thing, but rather I may say, I have deserved well at their hands, therefore I desire the Lord that He would free me from them.

For modestie sometimes they suppresse a thing. *Canon.*

When thou goest to the field, take a Padle with thee, Deu. 23. 15. The scripture suppresses what to doe in the field, for modesty, to wit, *to ease nature.*

This teacheth us that we should be loth to speake of filthie things, either naturall or sinfull. The Schoolemen when they speake of the sinne of *Sodome*, they call it *mutum peccatum*, a *dumbe sinne*, not giving it the owne name. *Doctr.*

When the Scripture expresses filthie actions, either naturall or sinfull, it expresses them in comely tearmes. *Canon* IIII. εὐσχημοσύνη.

Iud. 3. 24. *Ehud was covering his feet*: that is, *easing nature*: for they had long coates which covered their feete when they eased nature. *Targum. Ipse fecit necessitatem suam*: *He was doing his needs.*

Hosea 8. *A vessell in the which there is no delight*: thus they call a *chamber-pot*, or a *stoole of ease*, for modestie.

So 2 *Sam.* 19. 24. *Mephibosheth had not made his feete*: that is; *He had not washed them.* So him who had the running of the reines, or *gonorrhœa*, for modestie of speech, they said of him, σωματικόν τι πάσχειν, *that he suffered some bodily thing.*

As they were modest in their speech, so in their practise and doings.

2 *Sam.* 25. 22. *He shall not leave one to pisse against the wall*: that is, *He shall not leave a young boy*: for such was the modestie of the men when they came to age, that they went aside where they might not bee seene; but the little children which were not ashamed stood up against the

wall. It is not meant of a dogge here. *Targum* translates it, *filium intelligentem, a child of understanding.*

Canon. When they speake of adulterie and sinfull uncleanesse, they expresse it also in modest tearmes.

* *Arare in re obscœna.* *If ye had not plowed with my Heifer, Judg.* 14. 18. That is, If ye had not lyen with *Dalila*. So the Latines, *fundum alienum* arat*; *He tills another mans ground.* So by *grinding, Iob.* 31. 10 *Let my wife grinde to another.* So *Gen.* 19. 31. *And we have none to goe in to us after the way of all flesh, via omnis carnis*, they call it modestly, *lying with a woman.*

Targum. Ruth 2 for modestie calleth *membrum virile fœdus circumcisionis. Vide* 7. *precepta Noach, & decem membra radicalia.* *Stollen waters are sweete, Prov.* 9. 17. that is, *adulterie.* They call adulterie and filthie lust, *water*; as *Moab*, of *his fathers water.* And the Latines, *Abstine ab aqua aliena; Abstaine from another mans conduit*: and it is called *aqua furtiva, stollen water.*

And it is to be marked, that such is the puritie of this holy tongue, that there is no proper name in it, by the which the sexe is distinguished, as in other languages: * as the mans yard is onely called his *nakednesse*, his *flesh*, his *feete, the haire of his feete*, that is, *of his privie parts*: so the womans is called her *fountaine, Levit.* 15. 19. *Mark.* 5. 29. and her *thigh, Num.* 5. 27. and her *cisterne, Esay* 51 and her *skirts, Nahum.* 4.

* *Pes pro pudendis.* Esay 7. 20. Deut. 28.

Doctr. This teacheth us as we put honour upon our shamefull parts, 1 *Corinthians Chap.* 12. so the Spirit of God would have us to put comely tearmes upon uncomely things.

Canon. In speaking of idolatrie and spirituall whoredome, the Scripture expresses it in plaine tearmes.

Ezech. 16. *Thou hast spred thy legs under every greene tree.*

Ezech. 23. *Fluxus equorum, fluxus tuus*: *Thy issue was the issue of an horse.*

Ezech. 23. *Thou covetedst the issue of an Asse.*

This

This teacheth us, that idolatry is such a subtile thing, that we cannot take it up, as we doe bodily whoredome, therefore the Lord expresses it in plaine termes, that we may abhorre it the more.

Doctr.

When God would vilifie sinne and sinners, he speakes basely of them, with an holy kinde of taunt.

Canon. V. σχευασμὸς.

*Num.*23. *God shall destroy the Sonnes of Sheth* : that is, the *Moabites*, who stood behinde *Balaams* backe, (as yee would say) *the sonnes of the buttockes*: and the Hebrewes say, they were so called, because they were onely begotten by the flesh; they were not *the children of the promise*, as the *Israelites*: or, *the sonnes of the buttockes*, that is, *loathsome excrements*, the Lord abhorred them as the very excrements.

Haikumi.

They of *Eckron* called their God *Baalzebhah*, *the God of Sacrifice*; but God in disdaine called him, * *Baalzebub*, *the God of flies*: and Christ in the New Testament, *Math.* 9.34. * *Baalzebul*, *the God of dung*.

* They would not call their owne God so basely.

* *Zebul* in the Syriack is called *Stercus*.

They of *Moab* called their God, *Baalrognez*, *the God of thunder*; but, *Num.*25.8. the Lord in scorne called him, *Baal peor*, *the God of opening*, or of * *cracke*: they called their God βροντὴν, m *the God of thunder*; but the Lord called him *Baal* πρέσβυς.

* *Crepitus.*

m *Scaliger in Elencho.*

This teacheth us, in how great contempt wee should speake of idolatry.

Doctrine.

The Mount Olivet was called, 2 *King.*23.14, המשחת *the hill of spoile*: but because Idolatry was set up there, the Lord by an holy taunt playes upon the name of it, and calls it המשחית *the hill of corruption*, So they played upon the name of *Epiphanes*, and called him *Epimanes*, *mad-man*, So they played upon the name of *Sardanapalus*, when he became effeminate, and they called him Σασδαν φαλλᾶν.

hammishketh.

hamm scheth

This teaches us that it is lawfull sometimes to give a quip or taunt to beastly sins or Idolaters.

Doctrine.

* φαλλᾶν, *est id quo viri sumus, virile.*

Sometimes

Canon. Ευφημισμὸς.

Sometimes the Scripture expresses things by their contraries, especially in swearing.

1 *King.* 21.13. *Naboth had blessed God*: that is, cursed God.

Iob, 2,9. *Bless God and die*; that is, *curse God*, So *Ptolomæus Philopater*, who killed his father. This kinde of speech differs from *Ironia*, for the contrary is knowne in their speeches by the sense; but in *Ironia* the contrary is knowne by the gesture.

Doctr. VI.

This teacheth us that we should abhorre cursing.

per μετασχηματισμὸν. Canon. I

Sometimes the Scripture speakes in the person of another, when it is meant of him that speakes.

I know a man who was taken up to the third heaven, 2 *Cor.* 12,2. *Paul* will not say of himselfe, that hee was taken up to the third heaven.

2

1 *Sam.*2,27, *There came a man of God to Eli. Samuel* will not say of him-selfe, that he *the man of God, came to Eli*: and yet it is holden generally, that it was *Samuel* who came to *Eli.*

3.

*Ioh.*13.23. *The Disciple who leaned on the bosome of Christ. Iohn* will not say, that he himselfe leaned on the bosome of Christ for modesty.

Doctrine.

This teacheth us that of *Salomon*, *Prov*, 27.2. *Let another mans mouth praise thee, and not thine owne.* When *Matthew* speakes of the entertainement which hee gave to Christ in his owne house, *Math*, 9.10. marke how sparingly he speakes of it. *That he came home and eate bread in Levies house*: but when *Luke* speakes of it, he sayes, *And Levi made a great feast to Christ*, *Luke* 5.27.28.29.

Object.

But *Moyses* writes of himselfe, that *hee was the meekest man in the world? Num.* 12. 3.

Answ.

Moyses durst not hold backe that commendation, more than he durst in other places not set downe his owne blemishes; to let them see, that it was not his owne particular that moved him here, but the glory of God.

Secondly,

Secondly, the Scripture taxes another man in the person of him that speaketh. *Canon.*

1 *Cor.* 4. 6 *Paul* in his owne person, and in the person of *Apollos*, findes fault with the schismaticall and false Teachers in *Corinth.*

This teacheth us that there is great wisedome required in reproving. *Doctrine.*

The Scriptures speakes something in passion.

ואת תדבר עלאנו *Tu autem loquitor ad nos, Speake thou to us: Deut.* 5. 27. These are the words of the people speaking in perturbation. *Canon.* VII. Παθητικὸν. *Veatt tedabber alenu.*

And if את *thou deale thus with me, kill me I pray thee, Num.* 11. 15.

These are the words which *Moyses* speakes to God in the feminine gender, being troubled in minde.

This teacheth us, that a man in perturbation is not fit to serve God. *Doctrine.*

The Scripture sometimes teacheth us by hyperbolike and exceeding speeches, either in excesse, or in defect. *Canon.* VIII. Ὑπερβολικὸν.

In excesse: *If all that Christ had done were written, the world would not containe it, Ioh.* 21. So. *The men of Beniamin could hit at an haire, Iudg.* 20. 16.

In defect: *I am a worme and not a man, Psal.* 22.

This teacheth us, that there is a naturall infidelity in man, to misbeleeve, which makes the Lord to use such excessive speeches. *Doctrine.*

They speake lesse and understand more. *Canon.* IX. Καταμείωσιν.

The father of the foolish reioyceth not: Prov. 17. 21. that is, he is very sad. 1

It is not good to accept persons in iudgement; Prov. 24. 23. that is, it is very evill. 2

He will not hold him guiltlesse who takes his name in vaine: Exod. 20. 7. that is, he will certainly punish him. 3.

It shall not be remitted in this life, nor in the life to come: Math. 12. 32. that is, it shall be certainely punished. 4

This

Doctrine. This teacheth us, that we should bridle our affections, and moderately utter our passions.

Canon. X. Sometimes the Scripture teacheth us διαφορητικῶς, by distinction.

It puts a difference betwixt the revelation of God to those who were not Prophets, and those who were the Prophets of God. When it speakes of the first sort, it sayes, *And the Lord came to Laban: And the Lord came to Abimelech: And the Lord came to Balaam.* But when it speakes of the second sort, it sayes, *The word of the Lord came to them: Thus saith the Lord: The hand of the Lord was upon them.*

Doctrine. Henee the Iewes gather, that *Balaam* had lost the gift of Prophecy now, and was onely a Divinor: (So the Scripture cals him, *Ios.* 13. *And they killed Balaam, the son of Peor, the divinor*) and they apply this Proverbe to him; *Camelus, cornua quærens, aures amisit, The Camel seeking hornes, lost her eares:* that is, *Balaam* seeking preferment, lost the gift of Prophecy.

Canon. XI. Sometimes the Scripture speakes as the people conceives of a thing, κατὰ δόξαν ἡμῶν.

Gen. 3. The Scripture cals the *Angels, Cherubims*; because the people were most acquainted with Cherubims in the Tabernacle.

1 *King.* 10. 18. *And Salomon made a throne of teeth.* The Scripture cals the hornes of the Elephant, teeth; because they seeme so to the people, growing out of his mouth, like the tuskes of a Bore; but they are, *Cornua resupinata*, as* *Varro* cals them, and grow not straight up as the hornes of other beasts: they serve the Elephant for the same use that hornes doe to other beasts. And as the Hart casts his hornes every third yeare; so doe they their hornes every tenth yeare, and hide them in the ground: therefore *Ezec.* 23. they are called *Filij egressuum*, because men tread upon them when they are hidden in the ground;

* *Quos multi dentes vocant sunt cornua resupinata.*

ground; this is the most excellent Ivory.

Marke; 1. 32. *And the Sunne was dipping*: because to those who dwell about the Sea-side, the Sunne seemes to dip in the Sea when it goes downe; therefore the holy Ghost useth this phrase.

This should teach Preachers to submit themselves to the capacity of their hearers, and to speake to them as they can conceive. There is a Proverbe in the Talmud, *That it is easier for an Elephant to goe through a needles eye*: which Christ repeates thus, *It is easier for a Camel to goe through a needles eye*: Why? because the people of God in Iudea, were more acquainted with Camels than Elephants. *Doctr.*

Sometimes the Scripture teacheth us, περιφραστικῶς. *Canon.* XII.

Psal. 139 15. *How wonderfully hast thou fashioned me below in the neather parts of the earth?* that is, *How am I conceived?* So *Ephes.* 4. Christ is sayd to *come downe into the lower parts of the earth*: that is, into the wombe of the Virgin *Mary*.

This teacheth us the great humiliation of the Lord, and his exinanition, how he came downe from the place of glory, into darke places, darke as the bowels of the earth. *Doctrine.*

The Scripture sometimes teacheth us, *per* ἐνθρόπειαν, προσωποποιΐαν, and εἰδωλοποιΐαν. *Canon.* XIII.

Per ἐνθρόπειαν, when the Scriptures bring in the Lord sitting upon a throne, as a King: 1 *King* 21. *I saw the Lord sitting upon a throne.*

This teacheth us our great infirmity, that wee cannot conceive the Lord, but by things that wee are acquainted with. *Doctr.* XIIII.

Per προσωποποιΐαν, when the Lord is brought in, speaking to things without life: *Hic tum personæ tum res finguntur*: as in the former, *Non personæ sed mores. O earth, earth, earth, heare the Word of the Lord.*

This teacheth us our great stupidity, that the senseless creatures will sooner heare than man. *Doctr.*

Per

XV.

Doctrine.

Canon.
Iesbur in(uun) est diminuti.

Doctrine.

* *Nehushtan.*

Doctr.

Canon.

Conf.

Illust.

Per idiolocutiam, when the Scriptures bring in the dead speaking, as *Lazarus*, and the rich Glutton.

This teacheth us our great infidelity, that we will not beleeve the Scripture of God, but would have some come from the dead to teach us.

Sometimes the Scriptures by a diminutive word, expresse great love and affection.

Let me die the death of the little righteous ones, *Num.*23.

This teacheth us how deare to the Lord is the death of the Saints. In their death he embraceth them as we doe little babes in our armes, *Deut.*34.5. *Moyses* died *Lepi Iehova*, *ados Iehova*, *At the mouth of the Lord.* The Chaldee Paraphrast paraphraseth it, *Ad osculum oris Iehova*: *At a kisse of the mouth of God.* So that death to the righteous, is a kisse of the mouth of God.

Sometimes it speakes disdainefully of a thing: *And Ezekiah brake that* * *little peece of Brasse*; 2 *King.* 18.4. which was that huge brazen Serpent that was set up in the wildernesse.

This teacheth us how basely we should thinke of Idols; as to call an *agnus dei*, a little peece of waxe; an Idoll, a little peece of wood.

CHAP. IIII.

Of the morall Instructions gathered from the Morall Law.

GOD taught his people their duties, by Preceps and examples.

By Precepts which are contained in his Law.

The morall Law hath sundry properties which no other Law hath.

First, it is a royall Law, *Iam*, 2.8. because al were bound to walke in it. Some Ceremonies of the Ceremonial Law of the Iewes, *Exod.* 12.15. obliged all the Iewes at some times; as none might eate leaven at the passeover: some of

of the Ceremonies obliged some of the Iewes at al times, as no Nazarite to drinke wine : *Num.* 6. 3. some of the Ceremonies obliged all the Iewes at al times; as no Iew in no place might eate swines flesh, *Levit.* 11. 7. but they never obliged the Gentiles.

The iudiciall Law onely obliged the Iewes in Iudea; *Deut.* 10, 9. No Levite might have a possession in Israel: yet *Act.* 4. 36. a Levite of Cyprus sold his possession, and laid it down at the feet of the Apostles; this Levite dwelling in Cyprus, might have a possession, although not in *Iudea.*

The iudiciall Law belonged onely to the people in Iudea, therefore[n] *Carolostadius*, who urged the Iudiciall Law to be observed in all Countries, did as those who would have one shooe to serve all sorts of feete: So the Iewes were to blame, who urged the observation of the Ceremoniall Law to the Gentiles. *Doctr.* n *Carolst.*

It is a spirituall Law, it reaches to the internall sinnes, as well as to the externall. *Math.* 5. 28. II.

It condemnes not onely *passiones*, but, *propassiones*: That is, *subitos animi motus, sed non diuturnos, suddaine motions in the minde, but not continuing.* As the Sunne shining lets us see the little atomes or moats, which are the least things that we can discerne: so the bright Law of God lets us se the smallest things to be sinne even before they come to consent. If a man had smitten out his neighbours tooth, or his eye; the Iudiciall Law required no more of him but this, that his tooth should be smitten out againe; but it tooke not order with the internall hatred of the heart. I

This puts a difference betweene this and all other Lawes. The Civilian sayes, *Cogitationis pœnam in nostro foro nema luat; Let no man be punished in our Iury for a cogitation.* A man may be a good Citizen, who is not a good man in the Civill common-wealth: but not so in *Doctr.*

in Gods Church, because Gods Law requires internall obedience. The quickest of the Pharisies could not conceive that it was sinne before it came to consent, and they tooke it onely for the restraint of the outward man, *Matthew* 5. And *Iosephus* seemes to be a Pharisee in this point, [o] finding fault with the sentence of *Polybius*, who said, that [p] *Antiochus* perished miserably, because hee thought to have robb'd the Temple of *Diana*: *Iosephus* denies this, and sayes, it deserved such a punishment, not because hee would have done it, but if he had done it.

o *Ioseph.*
p *Polyb.*

This Morall Law is spirituall: it condemnes sinnes in act: 1. from the least to the greatest: 2. the antecedents: and 3. the consequents of sinne, *Mat.* 5. *Rom.* 7.

2.

From the least to the greatest, *Ye shall not revenge*, *Lev.* 19.18. All sort of revenge is here condemned: First, the Pharisies revenge, *tooth for tooth, and eye for eye*, *Mat.* 5: Secondly, *Cains* revenge, *seven for one*, *Gen.* 4. Thirdly, *Lamechs* revenge, *seventy for one*, *Gen.* 4. Fourthly, *Sampsons* revenge, *three thousand for one*, *Iudg.* 16.28, *Now let me be revenged for one of mine eyes, and he killed three thousand.*

1.

The antecedents and consequents of sinne.

2.

The occasions or antecedents of sinne, *Iacob*, *Gen.* 35, 4, must bury the eare rings, least they make an Idoll of them: so the men of *Ephesus*, when they repented of their sorceries, they burnt their Bookes.

The consequents of sinne: *Ye shall not revenge, neither remember. Levit.* 19.18. Here the Lord condemnes the dreggs and consequents of sinne, as well as the sinne it selfe. As he will not have them to revenge, so he will not have them to remember. The Hebrewes illustrate this by this example: *Reuben* sent to borrow of *Simeon* a hatchet; *Simeon* refuses him: the next day *Simeon* sends to borrow of *Reuben* a sickle; if hee refuse it, it is *vltio*; but if hee say, loe here it is, I will not doe to him, as hee did

Talm Babylon.

did to me, when he refused me his hatchet the last day, it is *retentio*, although it be not *vltio. Ier.* 3.5. *Servare* is put for * *servare iram.*

There is nothing that we keepe so well in minde, as iniuries.

The Morall Law is perpetuall: * the Ceremoniall Law was kept but onely till the time of correction, and lasted but onely the time of the infancie of the Iewes: but the Morall Law is perpetuall.

If the Morall Law be perpetuall, how is it that God hath given a dispensation to some to breake these commands?

Scotus markes well, that the Law standing in force, it implyes a contradiction to dispense with it: but by dispensation, he understands onely the revocation of it for such a time, to such a person.

The g Law of Nature (saith he) is taken two manner of wayes; strictly, and largely: Strictly, which by necessarie and evident consequences are concluded: Largely, which inferres not a necessarie and evident consequence as the first.

Of the first he gives an Example, *The whole is more than the part*, therefore a house is more than any part of it: this consequence followes in the strictest signification: so *good is to be embraced*, therefore *evill is to be shunned.*

Of the second he gives this Example, *We ought to live peaceably with others in the Common-wealth.* Of this principle, it will not follow necessarily, therefore *possessions are to be devided, or not to be devided*: for both may stand, if the Common-wealth were well constitute, and people agreed together. Communitie of goods would not breake the peace of the Common-wealth; but because people are much given to selfe-love therefore division of goods is a good meane, to make the people live peaceably together.

* μνησικακία, the contrary is ἀμνησία.

Doctrine.

2.

* *Abrogare legem; derogare: & obregare.*

Quest.

This is to mitigate the extremitie of the Law.

Answ.

g *Scotus.*

So (saith hee) this conclusion, followes necessarily in the strictest signification, *God is to be worshipped*, therefore, *we cannot worship an Idoll*. But this followes not in the strictest signification, neither hath it *intrinsecam connexionem*, *God is to be loved, therefore man is to be loved*: there is onely a conformity betwixt these two,

Quest. Is it not sinne to kill thy neighbour?

Scotus answers, this sinne comes by revelation of a new Law by God himselfe: so the precepts of the second Table are so neere unto the first principles, that they are called the Law of Nature in the largest sense; and Reason teacheth all men to keepe the same, as neerest unto the first Principles.

The Precepts of the first Table cannot be dispensed with, without a staine of his owne holynesse, for they are the Principles of nature in the strictest sense. God cannot dispense that a man should hate him, *sine intrinseca repugnantia*; so, that one should worship an Idol.

The Precepts of the second Table, flow not from him necessarily, as his iustice and holinesse; but freely he wills or not wills the same, without any staine of his holinesse. *God is to be beloved*, therefore, *A man may not marry his Brothers wife*, this conclusion will not follow necessarily in the strictest signification.

Quest. But did not God dispense with the Israelites, when he bad them borrow the Egyptians Iewels? *Scotus* answers, that there was not a dispensation here from the eight Commandement; but only a revocation to them for that time, and in such a case, they being oppressed so long, and their wages kept from them, the Lord takes these Iewels and gives them for their wages.

Obiect. But it is said of the Ceremonies, that they shall endure for ever?

1. There

1. There is *Propriè æternum*, as God. 2. *Æternum ex hypothesi*; as *Adams* body had endured for ever if had not fallen. 3. *Valore æternum*, as Christs sacrifice. 4. *Typicè æternum*, as that which was a Type of eternall thing, *Exod.* 12. *I shall give you Canaan for a possession for ever*: because it was a Type of the eternall inheritance. 5. *Catachrestice æternum*, that which endured long, was saide to be eternall, as *Gen.* 17. Circumcision is said to be a covenant for ever, that is, for a long time, till the comming of Christ. The continuance of the Ceremonies, is of this last sort. *Answ.*

After the death of Christ, first, the Church used Ceremonies, *non propter se, sed propter aliud, not for themselves, but for another end*: as when *Paul* shaved his head in *Cenchrea*, *Act.* 18. 18. He did not shave his head as the Law of the Nazarites required; for he should have gone then to *Ierusalem*, and there to have shaven his head, and to have cast the hayre of his head under the Altar, and burnt it there: *Numb.* 6. 18. but he did it onely here for bearing with the weake Iewes, which he could not have done, if the Law had beene in vigour. Secondly, They kept these Ceremonies after the death of Christ, at *Ierusalem*, but not at *Antioch*: *Paul* findes fault with *Peter* for Iudaizing there. Thirdly, They kept them onely among the Iewes till the destruction of the Temple, which was the Wardrobe of the Ceremonies. Fourthly, They went never againe to the brazen Altar to sacrifice after the death of Christ; but used onely some of these meaner Ceremonies, not for themselves, but for another end.

The Ceremonies were appointed for the Iewes untill the time of correction, and their infancy: therefore those who would apply them now to the Church, when shee is come to maturity of age, distinguish not the times aright: *Augustine* hath a very fit similitude *Doctrine.*

t Epist. 5. ad Marcellinum.

to this purpose; hee t telles nf a diseased Youth, who came to that notable Physitian *Vindecianus*, who gave him a medicine fit for his age and cured him: but long after, the man fell into the same disease againe, and he applyes the same receipt which he had used before in his youth, which had almost killed him: hee comming to the Physitian, said unto him, that he marvelled why hee would give him such Physicke which would hurt him? The Physition demands of him when hee gave him that Receipt? he answers, when he was a youth, and withall shewed him that then it cured him, which was now likely to kill him: the Physitian replyed, that the Physicke was not good, because it was not taken at his command, and that which was wholesome to him being a youth, was now deadly to him being of age: So the Ceremonies of the Law were profitable for the Iewes being children, (taken at the commandement of God) but now they are deadly, when we are become men in Christ.

4.

The Morall Law is equitable, it gives every man his owne, it requires a further dutie also that the use of our goods should helpe the poore in their necessitie: *Prov.* 3. 27. *With-hold not thy goods from the* owner*: the poore are called *Bagnale tobh, Lords of thy goods.* There is a double right: *Ius proprietatis, & ius charitatis, the right of proprietie, and the right of charitie*; *ius charitatis*, that belongs to the poore, *ius proprietatis*, belongs to the owner. *Iure charitatis*, so much as may refresh the poore in his necessitie, belongs to him, although the proprietie be not his.

The 70. t. 5. *Indigenti*

The Lord appointed in his Law, *Deut.* 23. 24. that a man when he came into a Vineyard, might eate as many of the Grapes as he pleased, this is *ius charitatis*; but he might carry none away with him, this is *ius proprietatis*. So, the Disciples travelling through the fields upon

on the Sabboth, pull the eares of Corne when they were hungry, this was *ius charitatis*; but they put not in their sickle to cut downe the Corne, and carry it away, because they had not *ius proprietatis*, of the owner.

Doctrine.

This condemnes those vile niggards, like *Nabal*, who know no right, but *ius proprietatis*; so it condemnes the Anabaptists, who take away *ius proprietatis*, and turne all into *ius charitatis*.

5

All the Lawes must be rectified by it; it obliges all people, in all places, at all times; it binds the inward man as well as the outward; it yeelds not to the infancie of the Church, as the Ceremoniall; neither to be broken for necessitie; neither yeelds it to the hardnesse of the peoples hearts, as the Iudiciall.

Canon.

God taught his people by temporary Precepts, by personall Precepts, by Precepts of tryall, and Precepts of conviction: the Morrall Law is all Precepts of obedience.

1.

Temporary Precepts, were such Precepts as lasted but for a short time.

When Christ sent his Disciples in their first expedition, he forbids them to take with them a staffe, or weapon of defence, *Luke.9.*

Doctr.

Anabaptists gather hence, that it is not lawfull for a Christian to use any defensive weapon; but they conclude here from a temporary Precept as if it were morall.

Canon.

A Personall Precept binds onely the person to whom it is directed; Christ sayes to the young man, *Sell, all and* follow me. *Mat.19.21.*

Doctr.

The Papists gather hence, that such as would be perfit, should take upon them the estate of Povertie, and renounce all: but they conclude here from a personall Precept, as though it were morall.

Canon.

Precepts of tryall, are those Precepts which God

gave to some, onely to try them; but not which hee would have them to performe.

When God bade *Abrahm* offer his sonne *Isaack* in a burnt offering, *Gen.*22.1. it was but a precept of tryall, as the event sheweth; for God would not have him to performe it.

When Christ bad his Disciples give the people meate to eate, *Luk.*9. it was but a Precept of tryall, for hee knew well enough that they had no meate to give them.

When *Salomon* called for a sword, to cut the Child in two, 1 *King.*3.24. it was but a precept of tryall.

Doctr. If a Magistrate from this should conclude, that it were lawfull for him so to doe; then hee should take a Precept of tryall for a precept morall, and of obedience.

Canon. III. Precepts of conviction are those Precepts, which the Lord gives to wicked men, to make them the more inexcusable.

God sayes to *Pharaoh*, *Let the people goe*: *Exod.*8.1. hee knew well enough that *Pharaoh* would not let the people goe: why bad he him then let him goe? to make *Pharaoh* the more inexcusable.

Doctrine. Those who gather from this, that there were two contrary wills in God, to let them goe, and not let them goe, are mistaken: for the one was a Precept of conviction.

Quest. When God speakes to an unregenerate man, and bids him repent; whether is it a Precept of obedience, a Precept of tryall, or the precept of conviction.

Answ. If the man be appointed to salvation, to him it is a Precept of obedience; for at the selfe-same time when God bids him repent, he gives him grace to repent.

When *Lazarus* was lying dead in the grave, Christ bids

bids him come out, at the selfe-same time hee breathes life into him, it was a Precept of obedience to him.

So, when God bids a wicked man repent, and gives him grace to repent, it is a Precept of obedience to him; but to the wicked man who is appointed for destruction, it is a precept of tryall and conviction to him.

Chap. V.

How the Scriptures teach us by Examples.

AN Argument from Examples doth then necessarily conclude, when wee prove one particular by another, by way of similitude, which is common *Toti generi*, to the whole kind, under which both are comprehended. *Canon.*

To strengthen the godly in hope of their deliverance out of affliction, 2 *Pet.*2.9. *Peter* sets downe first *genus*, (*God will deliver his owne, and preserve the wicked to destruction*) this he proves, why? because it agrees not onely to the wicked Angels, and to the Sodomites, but to all the wicked.

By outward things, good or bad, we cannot know the favour of God: *Eccles.*9.2. that is *genus*, (*All things befall alike to the iust, and the sinner: to the cleane, and to the uncleane: to him who sacrificeth, and him who sacrificeth not: to him who sweareth, and he who feareth the Oath.*

The Hebrewes give example of these. 1. *To the just, and to the sinner: Exod.*9. 2 *King.*20. as to the Egyptians & *Hezechias*, for both of them had the Plague. 1 *King* 16. So *David* gathered the materialls to build the Temple, and *Nebuchadnezar* burnt the Temple; 1 *Chro.*29. yet both of them reigned forty yeares. [Talm. lib. Musar.

2. *To the cleane and to the polluted*: as to the Spyes and to *Moses*; *Num.*14. for *Moses* stood for the defence

of the good Land, and the Spyes raised an evill report upon the Land, yet both of them dyed in the Wildernesse.

3. *To him who sacrificeth, and him who sacrificeth not*: as *Iosias* restored the worship of God, and *Achab* polluted the worship of God; 2 *King.*23. 2 *King.*25. yet both of them dyed in the battell.

4. *To him who sweareth, and him who feareth the Oath*: *Sampson* was religious in his Oath, *Iudg* 16.21. *Zedechiah* broke his Oath, 1 *King.*25.4 yet both of their eyes were pulled out of their heads: here the *genus* agrees to all.

Canon. If the matter be proved by many Examples, and the *genus* agree not to all; then the conclusion is not good.

No Church-man should marry; why? because *Paul*, *Athanasius*, *Ierome*, and *Ambrose* were not married: this *genus* agrees not to all Church men; for wee can shew moe who have beene married, as *Peter*, *Philip* the Evangelist, *Spiridion* Bishop of *Cyprus*, *Gregory Nazianzen*, *Polycrates* Bishop of *Ephesus*, who testifies that he was the eight, lineally succeeding at *Ephesus*, one after another.

Canon. The Examples of Gods mercy and his justice hold ever.

Abraham was justified by faith, *Rom.*4. Therefore all the faithfull are justified by faith. So in the examples of his justice, *Luke* 17.32. *Remember Lots wife.* 1.*Cor.*10. *These are Examples for us.*

And the Hebrewes have a saying; *Quod accidit patribus, est signum filijs*; *The thing that fell out to the Fathers, is a signe to the Sonnes.*

Canon. If the Examples bee of the most notable men, then they have the greater force to inferre the conclusion.

If Noah, Daniel, and Iob, would intercede for this people; yet would I not heare them, Ezech. 14. why makes he choyce of these three? The Hebrewes answer, [t] that he makes

[t] *Talmud. lib. Tehill. m.*

choyce

choyce of them, because every one of them saw three Worlds. *Noah* saw the first World, the destroyed World, and the renewed World. *Iob* saw himselfe flourishing, himselfe in a miserable estate, and all taken from him, and himselfe restored unto a flourishing estate againe. So *Daniel* saw the first Temple, the destroyed Temple, and (as they hold) the second Temple.

We are to follow Christ onely in his morall and Theologicall vertues. *Canon.*

Be yee followers of me as I am of Christ. 1 *Cor.* 11.1.

Christs workes are either, *Miraculosa*, *Admiranda*, *vel Exemplaria*: Marvellous, Wonderfull, or Exemplary. *Miraculosa*, as his fasting forty dayes, *Matth* 4. hee is not to be followed in this: *Admiranda*; as when of rich hee became poore for us: therefore men should renounce all; and professe voluntary Poverty; he is not to bee followed in this. Hee washed his Disciples feete; wee are not bound to follow him in this, because it was *admirandum* in him. But wee should follow him onely in *exemplaribus*, as his meekenesse, humility, and such. *Conf Illust.*

In following Examples, we must marke foure things. 1 How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it. *Canon.*

How they did it. The Apostles healing the sicke, layd oyntment upon them; therefore the Priests now may give *Extreame unction*, it followes not; for they consider not what sort of oyle this was that they laid upon the sicke, and how they cured them: it was miraculous oyle, *ad sanationem*, for healing, *Iam.* 5.14. The Fathers used it afterward, *ad imitationem*, for imitation; the Papists, *ad viaticum*, for a iourney. The first was *sanctum*, the second is *non necessarium*, the third was *prophanum*. 1.

Elias by extraordinary Calling, called for fire from Heaven,

Heaven, and burnt the Captaines, therefore the Disciples may call for fire from heaven to burnt the Samaritans, *Luk.* 9. 55. it followes not, because they had not that same spirit.

The Apostles in choosing *Matthias* cast Lots, *Act.* 1.26 therefore a Minister now is to be chosen by Lot, it followeth not: why? because the Apostles were immediately called of God, and a Lot being immediately directed by God, he was immediately chosen by him. But a Minister is mediately called by the Church, *Act.* 14. 23. therefore the rules of the Apostle are to be followed in choosing of him. *Zeno*, [u] the Emperour tempted God in this cause, laying a paper upon the Altar, that God might write in the paper the name of him whom he would have Bishop of *Constantinople*: *Flavitias* corrupting the Sexton of the Church, caused write in his owne name, and so he was made Bishop of *Constantinople*: *Ecclesiastica munera non debent sorte conferri, Church affaires ought not to be guided by Lot.*

[u] *Nicephor. Eccles. Hist.*

3. *Ehud killed Gneglon*: *Judg.* 3.20. therefore a Fryer may kill a Prince; this conclusion is execrable: they therefore distinguish not the diverse sorts of Revenge; which is, 1. either divine, as when *Phineas* killed *Cosbi*, this was *publica extraordinaria, publique extraordinary.* 2. *Ordinaria publica, ordinarily publique*, by the Magistrate. 3. *Privata coacta, cum quis vim vi repellit, Privately compelled, when one repells violence by violence*: this is called *inculpata tutela, an inculpable defence.* 4, *Temeraria & illicita, rash and unlawfull*

4. The woman of *Tekoah* said to *David, Remember the Law of the Lord*: *One of her sonnes had killid the other in the field*: 2 *Sam*, 14. (that was *inculpata tutela*) *in defence of himselfe*; and so shee wills *David* to remember the Law of the Lord. 2 *Sam.* 14. 12. In this case a man in his owne defence, is a Magistrate.

The

The Magistrate shall pull forth tooth for tooth, it was not well concluded by the Pharisees, *Mat.* 5. that it was lawfull for every private man so to doe, they confound here *ordinatam publicam*, and *illicitam*. 5.

When they did it.

David in time of necessity eate the Shew-bread, 1 *Sam.* 21. 6. which otherwise he could not have done; neither would the Priests have given it unto him, but in his necessity, II. I

The Apostles (*Act.* 24. 18) kept the Ceremonies after the death of Christ, for an *interim*, and a time, untill the union should be made up betwixt the Iewes and the Gentiles; but it was not lawfull afterward for the Iewes to keepe them. 2.

So long as the Temple of Ierusalem stood, they were bound to pray with their faces towardes it; 1 *Kin.* 8. 48. but it will not follow now, that the Iewes should turne their faces towards the place of the Temple now when they pray. 3.

Samuel built an Altar at *Ramah*, and offered upon it, 1 *Sam.* 7. It was lawfull for them all the time betwixt the destruction of the Tabernacle in *Shilo*, and the building of the Temple, to sacrifice there: but from that time that the Temple was built, it was unlawfull altogether; therefore the Kings of Iuda are blamed when they destroyed not the high places. *Prudentius* called the Arke at this time *Circum vaga*, before it was established at *Ierusalem*. 4.

Where they did it.

The Apostles kept the Ceremonies after the death of Christ at *Ierusalem*, but not at *Antioch*: and so of any other place where the Prophets and Apostles resorted. III.

Why they did it. IIII.

Christ wrought no miracles in *Nazareth*, *Luk.* 4. 26. because

cause he had no Calling to worke any there; as *Elias* wrought no miracles in *Israel* but to the widdow of *Sarepta*: *Luk.*4.26. so *Elizeus* to the Shunamite, because he had onely a Calling to worke there.

Canon. The sinnes of the Saints are not to be followed.

Illust. Rockes are set downe in a Mappe, that the Saylors may shunne them, and not runne their Shippes against them.

Lots wife (sayes *Augustine*) was turned into a Pillar of Salt, *Vt condiret te suo exemplo, that shee might season thee not to doe the like.*

Canon. If the fact be approved *in tanto, sed non in toto, in so farre but not in the whole*; it is not to be made an Example of imitation.

*Exod.*4.25. *Zipporah* circumcised her Childe, so the Angel left off to kill *Moyses*; therefore a Midwife may Baptize a Childe; this followes not. The Angell ceased to trouble *Moyses* because his sonne was circumcised, and not because he was circumcised by a woman.

After that the Samaritans worshipped the true God with their Idolls, the Lyons hurt them no more; 1 *King.* 17.3. the Lyons ceased to hurt them, why? because they worshipped the true God; and not, because they worshipped the true God and their Idols: This obedience of *Zipporah* did not simply please God, but in part, as *Achabs* obedience. 1 *King.*21.29.

Canon. Apish imitation of the Saints is ridiculous.

The Israelites compassed the walles of *Iericho* sixe dayes, *Ios.*6; but upon the seaventh day they compassed the Wall seaven times: *therefore the Iewes in the feast of the Tabernacles compassed the Altar sixe dayes, every day once; but in the seaventh day they compassed it seaven times: this was ridiculous; for it was in corrupt time.

* *Talmud lib. Tehillim.*

Mark.7.33. Christ put his fingers into the eares of the deafe, and said,

said *Epphata*, *Be thou opened*, therefore a Priest may doe the like when a child is baptized; this is ridiculous.

What if the example be neither approved not disapproved in Scripture, What shall we doe? *Quest.*

If they be done by men whose faith is approved, and against whom no exception can be taken, such are set downe for imitation, and have the force of a generall rule. *Answ.*

CHAP. VI.

Of gathering Doctrine from the externall meanes.

WHen the marginall reading is put for the line reading, we cannot gather any instruction from that. *Canon.*

From wrong Analogy or Collation of Scripture with Scripture, wrong Doctrine is gathered. *Canon.*

1 *King.* 4. 30. *Salomon was wiser than all those of the East.* *Esay* 2. 26. *Thou art full of the manners of the East.* The Iewes gathered from the Collation, that *Salomon* was skilfull in Magicke.

Behold the Elephant which I have made with thee, who eates hay as the Oxe, Iob 40. 10. He cals the Elephant *Behemoth*, as if hee were many beasts, in the Plural number: but *Behemoth*, *Psal.* 50. signifies the beasts of the field. 2 *Esdras* 6. 49. the Apocryph writer, conferring these two places inequally, makes up a fable, that God made two creatures, *Behemoth* and *Leviathan*; and thence separated the one from the other, because the water could not containe both, and he put *Behemoth* upon the earth, which was dryed the third day, that hee might dwell upon a thousand mountaines, because it is written, *Psal.* 50. 10. *Behemoth in montibus mille*: taking *Behemoth*

moth in *Iob*, and in the *Psalme* 50. after one manner.

Secondly, he goes forwards in his fable, [r] Because these two, *Leviathan* and *Behemoth*, are joyned together, *Psal.* 104. 26. he thought that *Behemoth* was also a Fish as *Leviathan*; but because there was not space enough for them both in the Sea, he put him upon the mountaines, and gave *Leviathan* the seventh part of the waters, and kept her to be meat to whom he would, and where he would: He sayes that shee is kept in *devorationem, passivè*, that she may be meat. For this is the fable of the Iewes, that the Lord killed one of those great Whales which he made, and salted her with salt, that she might be kept to be meate for the just in the life to come. *Morna Plesse* compares them to little Children, who in their tales can goe no higher than to meate and drinke, and sweet dainties; and they thinke that there is no other pleasure in heaven, but of such things. Thus you see what it is to compare places unequally.

[r] Buxtorf. de Synag. Iudaic.

Canon. From wrong translation false doctrine is gathered.

Love thy neighbour as thy selfe: The Pharises translate it, *him who was a friend onely*: Hence they gathered that they might hate their enemies: but the Apostle, *Rom.* 12. translates it, *thou shalt love thy neighbour*, τὸν ἕτερον, that is, any man whatsoever he is.

The Lord swore by the excellencie of Iacob, Amos 6. 8. that is, by himselfe; but the Pharises interpret the place, that hee sware by the Temple, which was his excellency: Hence they gathered, that it was lawfull to sweare by the Temple, *Matth.* 23. 16.

ימם
ימם
Aqua. Mula.

This is Ana, who found out haïamim, Mules in the Wildernesse, Gen. 36. 24. *Iamim* signifies also Waters. Because the translation of this place was hard, some translating it Mules, and some Water; the Heathen made a notable lye upon the Iewes, when *Moses* was feeding Asses in the Wildernesse; because the Asses or Mules seeking

seeking drinke, found out water unto them, therefore they worshipped the golden head of an Asse. [a] Afterward the *Romans* in like hatred against the Christians called them *Asinarios*, in detestation of Christ, whom they called not Χρίστος, but Χρήστος, and they painted Christ having Asses eares, one of his feete [*] not cloven, carrying a Booke, and a gowne upon him, and this superscription about his head, *Deus Christianorum* ὀνοχοίτης; which picture and inscription when *Tertullian* did reade, hee could scarse refraine from laughter.

Bellarmine following the vulgar translation, and not the Originall, *Abraham surrexit ab officio funeris; Abraham rose from the office of his dead, Gen.* 23. gathereth hence Purgatory. Because this word *officium*, was taken amongst the Christians, for doing offices to the dead, he gathered, that it was to pray for them to deliver them out of Purgatory.

And thus much concerning the sense of the Scripture, and the gathering of doctrine from any part thereof: as from affirmations and negations; from the propriety of the speech; from the morall Law; from the examples of those that are registred in the Scripture; and from the externall meanes, spoken of in the first Booke. From those five, necessarily all doctrine is gathered: and must be knowne immediately after the true knowledge of the sense of the Scripture.

Plutarch. sympos. lib. 4. cap. 5. Cornelius Tacitus lib. 5.
[a] *Tertull. in Apolog. Petrus Cranitus, cap. 9.*
[*] *Inaugu'atus.*

THE

THE THIRD BOOKE.

Of the confirmation, illustration, application, and the blessing of Doctrine.

CHAP. I.

Of the Confirmation of Doctrine.

Canon. IN confirmation of Doctrine the man of God must labour to conceale Art.

Illust. b As *Moyses* comming from the Mount, put a veyle upon his face, when his face did shine, that the people might not see it: *Exod.*34,33. so should the Preacher obscure the shining of humane learning, *lest the Crosse of Christ be made of none effect*, 1 *Cor*, 1. 17. that is, lest the conversion of men be ascribed rather to humane eloquence, than to the power of Christ; and that the same be not saide of the Gospell, which *Alexander* said of *Achilles*; who counted him happy that he had *Homer* to describe his praise; Therefore our Lord made choice of Fisher-men.

b *Origen.*

Canon. No testimony taken from Apocryph Bookes, can serve for confirmation of Doctrine, for their testimony is but humane.

If

If I testifie of my selfe, my testimonie is not true: Iohn. 5.31. That is, I being but a man as ye take me, and should testifie of my selfe, my testimony were not true. *Confir.*

The facts of the *Machabees* are cited by the Apostle: *Heb.* 11.33. and *Ben Syrach* hath a Proverbe, *Quantulus ignis, quantam materiam accendit; The more the fire is, the more matter it burnes*; and is used by the Apostle *Iames?* *Object.*

When the Apostles citie their testimonies, they make them authentique Scriptures, which wee cannot doe. *Answ.*

Wee are not to cite the Fathers as witnesses in matters divine, unlesse their speeches may be warranted out of Gods word. *Canon.*

The Spirit of God preferrs the knowledge of the latter Divines to their knowledge, for they are brought in by *Iohn. Revel.* 15.16. *With their girdle about their paps*, as Christ, *Revel.* 1.13. is girded; but before, in the first age of the Church, they are brought in with their girdle about their middle, not comming so neere to that state of knowledge and perfection which is in Christ, as the latter Writers who lived after them. *Illust.* 1

All the time that the Fathers lived, the Chrystall Sea was turned into blood, for then a mountaine was cast into the Sea by Patriarkship, erected in the Church; but in the latter times it is Chrystalline, *Revel.* 15. In the dayes of *Constantine*, the Sunne was black as Sackcloath, and the Moone turned into blood: Christ is never said to come downe, as in the reformed time: now he comes downe with the Rainebow about his head, which is a signe of faire weather: it was clouded in the dayes of the later Fathers. 2.

In reasoning against Papists, the Fathers testimonies are of singular use. *Canon.*

That their owne children may be their Iudges, (*Mat.* 12.27. as Christ speakes) becaus they trust so to them.

Canon. In matters of fact their testimony is no demonstrative proofe.

Eusebius testifies, that the Monks lived in *Alexandria*; in the time of *Marke* the Evangelist: but *Eusebius* was mistaken here, as all our Divines testifie.

In a testimony of fact, whether *Peter* came to *Rome* or not, the Ancients many of them affirmed it; but our later Divines many of them by sound reasons improve it.

Canon. The testimonies of many of the Fathers are not to be beleeved for them, but against them.

Illust. *Nemini credendum est in causa sua: None is to be beleeved in his owne cause.* *Clemens Anacletus* sayes, [c] *Suppose their writs were true, yet they make nothing for the Popes.* *Iohn 5. If I testifie of my selfe, my testimonie is not true.* *Idem non erit testis & reus: One cannot be a witnesse, and be guiltie.*

[c] *Clemens Anacletus.*

Canon. The testimonies of the Popes, if they make any thing for us, are good against themselves.

Canon. *Cuilibet testi adversus se testimonium ferenti credendum: Every witnesse bringing a testimonie against himselfe is to be beleeved.*

So *Paul* cites a testimonie out of *Epimenides* (although a lyer) against those of *Creet.*

Canon. The Fathers write sometimes ἀνταποδεικτικῶς, and not δογματικῶς: they are more to be credited in the second, than in the first.

Illust. [d] *Basil* said that the Father and the Sonne were not ὑποστάσεις: When *Gregorie Neocæsarienses* objected this to him, he answered that he said it not δογματικῶς, but ἐξηγητικῶς.

[d] *Basilius, E. 181. 54.*

[e] *Peronius.* [e] *Peronius* the Cardinall sets down two Rules, to try whether the testimonie of the Fathers is to be admitted.

The first is, that wee must hold them for a sufficient consent,

consent, to whom the most famous of every Nation consent in affirming a thing, and none have opposed themselves to those, who are holden to be Orthodoxe.

The second, when the [f] Fathers speake not this as Doctors or Teachers, when they say this or that is to be done; but when as witnesses, they say, that such a thing is to be beleeved, which the Catholique Church does or beleeves.

But how shall we know that the rest of the Fathers disagree not? for many of their Bookes are perished, and many of the worthy Fathers wrote nothing: wherefore consent is not a sure way that we must walke in; for then we shall be killed with thirst, as those who went to *Tema* expecting water, *Iob. 6.*

Thou shalt not consent in the judgement of many to goe out of the way, Exod. 23.2.

Schoole Theologie is more to be taken heed to, for it fell out in a more darke age.

If we shall consider the manner of their disputations, or the pietie which is showne in their writs.

They erre in their disputations, three manner of wayes: First [g] in their idle and vaine questions: 2. In obscuritie of words: 3. In their manner of disputation.

Their questions for the most, are either superstitious, idle, or curious, as the most of their hypotheticall propositions.

The words which they use, are barbarous, improper, obscure, and out of use.

Thirdly, the manner of their disputations: Oftentimes they dispute, *Ex alienis principijs, out of other principles.* They confound Theologie and Philosophie; the *media*, which they use oftentimes, are impertinent: for one question they bring oftentimes, innumerable arguments and disputations probably on both sides,

2

[f] *Causabon. ex 1. ad Perronium, pag. 322. 323.*

Quest.

Answ.

Canon.

Illust.

[g] *Misner. Acad.*

1.

2

3.

Vide fusiorem disputationem in academicis Misneri.

This is Mataeologia.

without any decision; and they trust too much to the testimony of man.

h Bucer.

For piety *Bucer* sayes well;[h] that there is more pietie to be found in *Seneca*, then in many of them, and it is to be marked; that the [i] three pillars of Popery, *Gratian*, *Lumbard*, and [k] *Comestor*, (*Gratian* for their Cannon Law, *Comestor* for their Historie, and *Lumbard* for their Schoole Divinity:) were three Bastards borne of one Whore; the Fathers of this bastard Theologie.

i Antoni. hist. part. chron. territ., titul. 18. cap. 6. & k Historia Paparum. 380.

This Schoole Theologie (so far as it advanceth humane Philosophy, and is abused, or obscureth the truth of the Gospell,) they make it a part of the smoake which comes out of the botomlesse pit: and *Paul* to *Timothy* sayes, *Languent circa quæstiones & pugnas; They dote about questions and strife of words:* 1 *Tim.* 6. 4. They referre this to their idle distinctions. *Nicholas Clamanges* compares them to the [l] Apples of Sodome; which have a faire skinne, but are full of rottennesse within: and one sayes well of them, [m] *Quod illotis pedibus ingressi sunt sanctuarium Domini, & sæpe distinguunt ubi lex non distinguit: that they have entred into the Sanctuary of the Lord with unwashen feete, and they often times distinguish; where the Law distinguisheth not.*

l Nicol Clem.

m Reynold.

Some of their distinctions being purged from barbaritie, and applyed clearely, may have good use. The Iewes have a Proverbe, [n] *Comede dactylos, sed projice foras duriciem eorum; Eate Dates, but cast out their stones:* and herein *Iunius* excels.

n Talm Babilon.

We are not to cite the Heathens testimony for probation, in the matter of faith, or spirituall veritie.

Canon Illust.

This were to goe to the Philistims to sharpen our weapons. The Axe of man polluteth the Altar of God: *No man might lift up an iron toole upon those stones;* Deut. 27. 5. to teach us, that mans wisdome is but foolishnesse with God. It was *Myrrha libera* that made the oyle of

of the Candlestick : *Exod* 30.23. it was called *libera*, because it was free from all kinde of mixture ; so must the word be. *What hath the Chaffe to doe with the wheate ? Math.*3. *Abraham* would not take of the King of Sodome so much as a *shooe latchet*, *Gen.Chap.*14.*verse.*23. that it should not be said, *that he had made Abraham rich.* So the Lord will not use the testimony of man, that it be not said, that they have made him rich in fortifying his Scripture.

Paul useth their testimony but thrice : *Acts.*17,28. 1 *Cor.*15.35. *Titus* 1.12. Secondly, when hee cites them, hee conceales their names. Thirdlyhee brings them not in, to confirme any point of faith. Fourthly, *Peter* who was the Apostle of the Iewes, never used them ; neither did *Paul* in the Synagogue, but onely against the Gentiles. *Clemens Alexandrinus* wrote a booke which he cals [o] σρωματα, (as yee would say) *woven* after the manner of coverings, mixed with the testimonies of Scripture, Poets, Philosophers, and History : but this was against the Gentiles. One sayes well, [p] *Ex profanis probabilia* ; Of the Scriptures things necessarily follow, but of profane things they follow probably.

[o] *Clem.Alex.*

[p] *Thomas Aquinas.*

Canon.

No Preacher can bring in his owne testimonie, (*This I say to you.*)

Illust.

Christ as God, used this forme, *Mat.* 5.(*I say unto you* ;) but the Prophets say, *Thus saith the Lord.*

Canon.

In citation of Scripture wee are not alwayes bound to cite the Chapter and Verse :

Illust.

In the Apostles citations, the Chapter is but once cited,) *As it is written in the second Psalme* :) but *Heb.*2. 6. *Testatus est quidam alicubi, But one in a certaine place testified* : hee conceales the name. So *Heb.*4.3. *David sayes* : he sets downe the name. So *Rom.* 10.25. *Hosea sayes,*

Obiect.

But *Luk.*4.17. sayes, ἐν περιοχῇ *in the verse.* Therefore it should seeme, the verse is sometimes cited ?

Answ. This was not a verse, it was a part of Scripture, or Haphtara in the Prophets.

Canon. In citation of Scripture for probation, wee are not bound to keepe the same order as in reading of a Text.

Illust. It is one thing of purpose to set downe a Scripture, and another to cite a Scripture for confirmation. In Exodus, *Exod* 20. the Commandements are set downe one way; in Deuteronomy, *Deut.* 5. 6. this order is not kept: because he is interpreting the Law, and not setting it downe. So when Christ cites the Commandements, he sets adulterie before murther. So the Apostle, *Rom.* 13. Why? Because he is not of purpose handling them, but using them there for probation. But in setting downe the Text, and interpreting it, he must not alter a Iot.

The Church of Rome then, and the Lutherane Churches, are to be blamed, when they set downe the Commandements for the ground of their doctrine; they alter the forme set downe by God himselfe, confounding the first and second Commandements; and dividing the last into two, to make a probation for their graven images.

CHAP. II.

Of the Illustration of Doctrine by Comparisons.

Canon. *Illust.* *2 Quint. institut orat. lib. 2. cap. 11. & lib. 8. cap. 3.*

Comparisons are either in similitudes or examples.

Similitudes must bee taken from things that are.

Quintilian sayes that Examples may be taken *à re gesta, vel tanquam gesta,* from things that are done, or seeme to be done: but similitudes must be taken from things which are indeed.

Psal. 58. 4. *As the deafe Adder stoppeth her eare when the charmer*

charmer charmeth: If the Adder stopt not her eare when the charmer charmeth, the similitude would not be borrowed from it.

Beniamen is like a Wolfe; parting the prey amongst her young. Gen.49.17. If the Wolfe parted not the prey amongst her young ones, the similitude could not be taken from her.

Similitudes must be taken from things which the people are most acquainted with. *Canon: 2. Illust.*

If I have spoken unto you earthly things, John 3.12. that is, heavenly things under earthly similitudes. It is a good observation of *Theophylactus*, that the Lord tooke every man in his owne tredde, applying himselfe to that which they understood best; as to his Disciples, *Follow me and I will make you fishers of men*: because they were acquainted most with fishing.

He set a Starre before the wise-men; because they were Mathematicians, and studied to the Starres.

The soule of my Lords enemies shall be in a sling: 1 *Sam.* 25.29. the comparison is taken from a sling, because *David* was most acquainted with it when he kept his Fathers sheepe.

Comparisons are taken in the Scripture from things naturall, artificiall, ceremoniall, and morall. *Canon.*

From things naturall.

Thou keepest me as the apple of thine eye, Psal. 17.8. the eye hath five tunicles or preservations to keepe it. 1. *Aranea*: 2. *Retiformis*: 3. *Vvea*: 4. *Cornea*. 5. *Adnata tunica*, which is next the eye: to signifie the speciall protection of God over his Saints, he compares them to the apple of the eye. 1 *Comparatio explicita.*

*The Law perisheth, defluit lex, Habac.*1.4. it is a speech borrowed from the pulse of a man; for as we know the constitution of a mans bodie by his pulse (if it stirre not, he is dead; if it be violent, he is in a fever; if it be moderate, *Comparatio implicita.*

he is in a good constitution:) so the Law is the pulse of the Common-wealth; if it stirre not, then the Common-wealth is dead; if it have a violent course, then the Common-wealth is in a fever; if it have the just and ordinary course, then the Common-wealth is in a good constitution.

2 *Impudica. Implicita.* *They shall commit whoredome, and shall not increase: Hosea* 4.10. יפרירו they shall play the Mule, who is a beast exceeding libidinous, but yet nothing comes of him: or they shall play the Mule, *Cum meretricibus separationem faciunt*, that is, they beget bastards who are of a stronge kinde, like unto the Mule.

From the Fowles.

3. *Explicita.* *Ieremy* compares a covetous man to the Partridge *Iere.*17.11. the Partridge gathers the egges of sundry fowles, and hatches them; but when she hath taken paines to hatch them, they take their wings and leave her: So doe riches, when men have scraped them together, they take their wings and flye away.

And Ephraim was like a seduced Dove: Hosea 7.11. onely the Dove laments not when her young ones are taken from her. *Hosea* 12. so *Ephraim lamented not when Gods hand was upon him.*

*Iere.*12.9. *Is my inheritance, as tincta avis?* for as all the birds gather about the bird of divers colours; so doe the enemies against the Church.

From the Fishers.

Plin. de pisc. Οὐ κατενάρκησα, *non obtorpui*, 2 *Cor.*11. I was not chargeble: νάρκη is *torpedo* the Crampe-fish; who hath such a benumming power in her, that the cold will come from the hooke to the line, from the line to the goad, from the goad to the arme, from the arme to the bodie of the Fisher: so sluggishnesse and benummednesse spreads from one to another like a canker.

From creeping things.

They

They creepe into houses, 2 *Tim.* 3.6. In the Syriacke it is *Machaldim*. *Chalda* is a Ferret: For as the Ferret seeks out all the corners and secrets of the Clapper: So doe Heretiques craftily creepe in, and dive into the houses, that there they may devoure.

חלרה *Viverra.*

From artificiall things.

From hunting of Beasts. II.

Wilt thou catch the wilde Asse but in her month, *Ier.* 2.24? The wilde Asse cannot be catched with the Hunters, but in her month; that is, when shee is bag'd with foale: So sinners will not be catcht, but when the hand of God is upon them, and bag'd with afflictions.

From Fowling.

Aucupabantur sermones eius: The word is properly, *Capiebant viscos*: a speech borrowed from Fowlers.

From feeding of sheepe.

Psal. 23. *Thou feed'st.* Therefore the *Pastors* are called ποιμένες from ἐν τῇ ποᾷ μένειν, to feed on the greene pasture.

From running on the Olympicke games and from wrastling.

καταβραβεύειν, was when two were running in the Olympicks; the one out-runnes the other, and takes his crowne from him: *Col.* 3. 15. So they should take heede, after that they have professed, and runne so long, that others take not their Crowne from them. So ἀθλητὴς, and ἀγωνιζὸ to prepare themselves to the combate. So ἀσκεῖν, from thence ἀσκητὴς, *Luke* 2. of *Anna*, because shee fitted her selfe for the continuall service of God. Hence this life by the Greekes was called ἀσκῆσις. See *Exod.* 38.8.

From waters.

Αἰχμαλωτος, *quasi cuspide captus*, 2 *Pet.* 2.12. taken by the Speare, *Ier.* 2,8, they are said to handle the word, which signifies of purpose to handle, taking heede of it; as those who goe to warre are said to handle a Shield.

αἰχμὴ, ἁλατὸς.

From husbandry.

Ephraim

Ephraim delighted in threshing, but not in plowing: Hos. 10.11. That is, in the profit of Religion, but not to plow up his heart: for so long as the Oxe was threshing the corne, his mouth might not be muzled. The Heathen put *pausicape*, an Engine upon the beasts mouthes, that they might not eate when they were treading out the corne: ὡς παυέσθω τὸ κοπὶς. So *Prov.* 3. *Arare mendacium*- So *Syrac.* 7.13. *Ne exares mendacium*. Of this husbandry *Iob* speaks, *Iob.* 4.8. *They plow iniquity, sowe wickednes, and reape the same.*

From the Silver Smith.

Ier. 6. *The bellowes are burnt, the lead is consumed by the fire, the melter melteth in vaine, for the drosse cannot be taken away.* The Silver-Smith when he would melt his Silver, he puts the Lead with it, the Lead consumes, but not the Silver. The Lead are the bad Israelites, who consume by the preaching of the word: but those who would seeme the true Israelites, are like the Silver, continuing in their sinnes: they melt not by the preaching of the word, The Latine call this, *replumbare argentum, to leaden the silver*.

From the Fuller.

* *Kebbsieni. Cobet*, a Fuller.

Psal. 15.**wash me*, play the Fuller upon me.

From embroydered tapestry.

**Rukamti.*

Psal. 139.15. *How wonderfully hast thou made me, below in my mothers wombe*; *Thou hast* fashioned me like a cunning peece of Arras-worke*, or Tapestry; wherein God hath shewen his great cunning, drawing as it were divers draughts in the body of man, his arteries, sinews, muscles, veynes.

From sayling.

1 *Tim.* 1.19. *Shipwracke of faith.* Faith is the pretious ware carried in a good conscience, which we lose if wee take not heed to the ship.

From Physicke.

1. *Ἰατικὴ*,

1. διαιτικὴ, prescribing a dyet, 1 *Tim.*6.4. *they are sicke about questions*, then he subioynes, *cure them by wholesome doctrine.*

2. φαρμακευτικὴ, by prescribing of Physicke, either simple or compound. Simple, *Esay* 1. *Non emollitur oelo*: This was the use of the Balme of Gilead. Compos'd *Revel.*3.16. as *Colyrium*, *Anoint thine eyes with eyesalve.*

3. χειρουργικὴ, by setting of bones, *Gal.*6. καταρτίζειν, *in binding up the wound*, *Ezech.*34. *Confractum non obligarunt. Esay* 1. *non compressa neque ligata*: so cutting off the Gangren, 2 *Tim.*2,17. so, *mortifying the old man*, *Col.*3.5. from the mortifying of the dead flesh before the member be cut off; so 1 *Tim.*4.2. cauterizing, *seared with a hot iron.*

III,

From Ceremoniall things.

Illust.

To cut the word of God aright, 2 *Tim*;2.15, A speech borrowed from the cutting up of the sacrifice, in which there was great skill required; the liver was left hanging upon the right side; the heart and the lungs upon the channell bone, the milt upon the left side, and the kidneyes upon the rumpe: so there is great skill requisite in cutting of the Word of God, to give every one their owne Portion. ὀρθοτομεῖν

Let his iniquity returne upon his owne head: *Psal.*7. 17. when the Beast was killed, the Offerer laid his hands upon the head of the Beast; and he said, *Let this Beast beare the guilt of all my sinnes*: so *David* his meaning is, that the wicked shall beare the guilt of their owne sinnes, and be killed for them: so the Egyptians cut off the head of the Sacrifice, and with Imprecations cast it into the River *Nilus*, wishing all the evill to fall upon that head, which should have fallen upon the Offerer. *Illust.*

Alexander, ab Alexandro.

And the soules of those who were slaine for the Word of God, lying under the Alter, crying, *Revel.*6,9. The blood of the Sacrifice was poured to the bottome of the Altar, *Lev.*4. and *Illust.*

and from thence cryed upward as it were; so, the soules of those who were killed for the truth, cryed under the Altar for vengeance to God.

Turne his Sacrifice into ashes, *Psal.* 20. when the Lord approved a Sacrifice, he sent fire from Heaven and burnt it.

Let my Prayer ascend as an evening Incense, *Psal.* 141. 2

So, *Let me not ascend with the wicked*: *Psal* 102. 24. a Comparison taken from the smoake of the Sacrifice, which when it ascended, scattered abroade: so the soules of the wicked when they dye, are not gathered into the *bundle of life*, but are scattered before the Lord.

Wash me with Hyssop, *Psal.* 51. 9. a Comparison taken from the purging of the Leper, which was the last Purgation, *Levit.* 14. 4. *David*, in token of full remission prayes thus.

IIII. *From things morall.*

Asuph, A Fundling. *Psal.* 27. 10. *Thou gathere'st me up like a foundling who is cast out to perish*: this is proper to all the Children of God, who are adopted in Christ.

To dandle, *Esay* 66. 12. *Ye shall sucke the glory of the Gentiles, and shal be delighted upon their knees*: where he alludes to the custome of mothers, who dandle their children upon their knees.

V. *From things politicall.*

I am the sonne of thy handmaide: *Psal.* 116. 16. a Comparison taken from those who were children of *vernæ domus*, borne in the house; so *David* was borne in the Church; he was *verna Ecclesiæ filius*.

2 *King.* 2. 9. *Let the double of the Spirit of Elias come upon me*: that is, as the eldest sonnes get double Portions: so I being the eldest Son of the Prophet, let me have twice so much of his gifts as any of the rest.

Canon. We must marke wherein the nature of the Comparison holds: sometimes it holds *in genere*; but not *in specie*.

* ὡς ἐδυνατο! *The Angels sinned* * *as they*: *Iude* 7. He spake before of the sinne of the *Sodomites*; how did the Angels sinne as they?

they? *Peccarunt simili genere, sed non specie*; *they sinned in the same kinde, but not after the same manner.*

We must marke in what *species* the comparison holds: *The deafe Adder stoppeth her eare, Psal.* 58. What sort of Adder is this? *Canon.* *Aspis.*

Dan is like a Serpent biting the Horse-heele, Gen. 49. 17. What sort of Serpent is this that bites the Horse-heeles? *Coluber.*

Our dayes passe as the ships of desire, Iob 9, 26. There are sundry sorts of *Ships of desire*: when a man sees a goodly Ship that is a Ship of desire: when a Merchant longeth for his Ship laden home, that is a Ship of desire: but these expresse not the shortnesse of our dayes. *A Ship of desire* then, is a swift Pinnace, or a Pyrates Barke made for to catch the prey.

The Comparison is sometimes in the smell, but not in the colour. *Canon.*

Thy lips are like the Lilly, Cant 5. If the Comparison be not marked rightly here, we may be deceived; for the commendation of the lips of the Church was, that they were *red like the scarlet, Cant.* 4, 5. Now to make them white as the Lilly were impertinent, therfore the Comparison is *in odore*, as before it was *in colore.*

Rev. 1. 15. *And his feete was like fine Incense*, χαλκολίβανον: χάλκον, signifies here *masculum* or *forte thus*: λίβανον signifies here, *thus, Incense*, because the Incense grew upon *Libanus.* The comparison is here in the smell, and not in the sight.

Numb. 12. 10. *And shee was leprous like the snow.* Marke wherein the Comparison stands: She was white in leprosie as the snow: The snow is not leprous, therefore the comparison stands in the colour.

In every Comparison there must be some Dissimilitude. *Canon.*

Analoga sunt ταὐτα *sed non* ταὐτα: *Proportions are alike, but not the same.* Christs body is not divided in parts, *Illust.*

as

as the Bread; therefore there is no Analogie betwixt Christ crucified, and the Bread. It followes not; for similitudes disagree in some things.

Similitudes are not to be taken from things altogether different: as an * ancient Writer makes a comparison betwixt the ten plagues of Egypt, and the ten Commandements: so those who make the comparison betwixt the seventy Disciples, and the seventy Palme trees; the twelve Fountaines, and the twelve Apostles: here the comparison is farre sought.

* *August.*

Canon. The Comparison must agree in the maine point, else it is not a comparison: it was a very unfit comparison of the Iewes, who said, *Ezech.* 18. 3. *The Fathers eat sowre Grapes, and the Childrens teeth are set on edge*: as though the Children were punished onely for their Fathers sinnes, and not for their owne also: so it was not a pertinent Comparison of *Bias* the Philosopher, who said, when the gods punished the Grand-child, for the Grand-fathers sinnes; it was all one, as if the Doctor gave the Grand-childe a drinke for the stone, which the Grand-father was troubled with: this Comparison was impertinent. But let us make the Comparison thus: The Father is a Leper and the Sonne also; the Doctor gives not onely a drinke to the Sonne for the Fathers disease; but for that which hee hath also from his Father.

Canon. Comparisons must not be wrested further than the scope of the Comparison requires.

As the body is without the soule, so is faith without workes: *Iam.* 2. 26. here the Papists gather, as the soule is the forme of the body, and animates it; so are workes the forme of faith, which animate faith: but the Comparison is wrested here; for the meaning of the Apostle is, as by the operation and presence of the soule, the body is knowne not to be dead; so faith is knowne not to bee dead

dead by workes: *Hæc perfectio, non est per informationem, sed declarationem: This perfection is not by information, but by declaration.*

The soule is taken here for the breathing of the soule; as *Esay.* 3, Gentlewomens Masks are calied *Domus animæ*, that is, *the house of the soule.*

The Church is the Pillar of truth: 1 *Tim.* 3. 15. the Papists make the Comparison here; as the Pillar upholds the House, so is all truth grounded upon the Church: but the Comparison is wrested here: for it is the Pillar of truth, (like a Pillar that we use to hang out things upon) so the Church holds out the truth; but the truth of the Gospell is not grounded upon it.

When the holy Ghost borrowes comparisons from bad things, he approves them not. *Canon.*

We commend not *Orestes* for killing of his Mother, nor *Medea* for murthering of her children; but we commend the Painter who can lively paint them: the grunting of a Sow is an ill-favoured noyse, yet wee commend him who can skilfully imitate it: so in a Comparison, it is the imitation onely that is respected, and not the thing it selfe.

As the Charmer charmeth: Psal. 55. Here *David* of purpose chooseth the very words which are forbidden in the Law: *Chober*, signifies *conioyning* or consociation, the Chaldy name *Rakan* is murmuring. So, from a theefe, *Rev.* 16. 15. from the unrighteous Iudge, *Luk.* 18. from the uniust Steward, *Luk.* 16.

If thou would praise a thing, take the Comparison from stately things, as in the *Canticles.*

If you would dispraise, take your Comparison from base things, 1 *Thes.* 3. 3. *Nemo commoveatur,* σαίνεσθαι, from a fawning dogge, who moves his taile to and fro.

The note of similitude (*as*) signifieth, first, the likenesse of a thing, but not the truth, *Hee shall come as a* *Nota.*

theefe

theefe in the night: secondly, the truth, but not the likeneſſe, *Wee ſaw him as the onely begotten Sonne of God*: *Ioh.* 1. *Epheſ.* 5, 8. *That yee may be as the children of light* (that is) *verily the children of light*. *Hoſ.* 4. 3. *This people are like thoſe who contend with the Prieſt*: (that is) they verily contend with the Prieſt. Thirdly, the quality, but not the equality, *Love your neighbour as your ſelfe*, *Rom.* 13. 18. So, *Luke* 6. 36. *Be you mercifull as your heavenly Father is mercifull*. So, *Luke* 11. 4. *Forgive us our ſinnes, as wee forgive*: fourthly, both the likeneſſe and the truth, *Heb.* 2. 17. *wherefore in all things it behoved him to be like unto his brethren*.

Canon. God taught his Church by Parables.

A Parable conſiſts in one of foure things.

1. The firſt is φύσεως, when the nature of the thing maketh the Compariſon; as in the Parable of the *ſeede*, the variety of increaſe of the word.

2. The ſecond is διαθέσεως, the diſpoſition is onely marked, as hee compares himſelfe to *Children piping in the market*; to expreſſe the comfortable meanes hee uſes to winne ſoules.

3. The third is παθῶς, Paſſion, 1 *Theſ.* 5, 2. 3. *Hee ſhall come as a theefe in the night*: So, *Like a woman in travell*.

4. The fourth is ἕξεως, when the action is onely regarded without any other circumſtance, *Luke* 16. 6. *He made him friends of his maſters money*: ſo ſhould we by giving of our goods to the poore; hee commends not the fact here, but *ſolertiam*, the diligentneſſe.

CHAP. III.

Of the Application of Doctrine.

Canon. APplication of Doctrine, ſtands either in rebuke, or conſolation to a ſinner; under which two, all other Doctrines or inſtructions are included.

Of

Of Rebuke.

Rebuke is the first part of Application, applying the word against the sinne of the sinner. The Spirit of God is παντοδαπὸς, and hath diversitie of gifts: yee see amongst the Apostles themselves, there was one who was the sonne of thunder, there was another who was the sonne of consolation, there was one who was the sonne of zeale, *Simon Cananites*; the gift of thundring must come first, and then comes the gift of consolation.

Bonerges. Barnabas. Zelotes.

There are three sorts of sinners, who are to be reproved: the simple sinner, the relapsed sinner, the craftie sinner; but the malicious sinner is not to bee reproved.

Canon.

1. *The simple sinner.*

The simple sinner: he is called *Pothe, simplex, Pro.* 20. 19. such a one was the young man, whom the whore inticed and led like an Oxe to the shambles; he is called *simplex columba*, *Hosea* 7. *Ier.* 12. 5. wanting the prudence of the Serpent: upon such fooles they cast a net before them.

פיתה *Simplex*

These simple sinners are to bee pitied, and the reproofe against such would not be so sharpe. *Gal.* 6. 1. the Apostle *Paul* willeth us καταρτίζειν *to binde up*; it is a speech borrowed from Chirurgians, who with a kinde of slight and cunning put the bone in its owne place againe.

The King of *Egypts* daughter had an Impostume in her Pap, shee could suffer no Chirurgian to touch it; one takes a water-Spunge, and demands of her whether or not shee could suffer the water-Spunge to touch her Pap? In the meane time, he hath secretly a Pen-knife inclosed with it, and with that openeth the corruption. Physitians give Pills rolled up in sugar, that the Patient may the more easily swallow them.

Canon.

2. *The relapsed sinner.*

The relapsed sinner is in a more dangerous estate than the simple sinner; and therefore must be otherwise handled.

שָׁנִי Relapsus. II.

This sin in the Scripture is called *Shani*, δίκαρον, twice dyed, a Scarlet; *Esay*. 1.18. this sin is hardly washed out, like a *recidivatio* in Feavers which is most dangerous.

Here we must take heed of *Novatus* his errour, who held, that there was no pardon for relapsed sinners: *Constantine* said well to a *Novatian* Bishop, *Tolle scalas Ætij, & solus Cœlum intrabis, Take away the ladders of Ætius, and thou onely shalt enter into Heaven*: meaning of repentance to relapsed sinners.

To such sinners the reproofe is to be increased.

Calvin.

When the Iewes sold and bought in the Temple, the first time, Christs reproofe was more milde; *Why make yee the house of God a house of Merchandise? Iohn* 2.16. But the second time when they fell into that sin, he sayes, *Why make ye the house of God a denne of theeves? Mat.* 21.13.

Canon.

3. *The craftie sinner.*

Astutus. III.

The craftie sinner is more hardly to bee wonne, and here there must bee great skill in reclaiming him.

1.

Negat.

Sometimes he denies the sinne, *Pro.* 30.20, *Shee wipes her mouth, and saith she did it not.*

Celat.

Sometimes the craftie sinner hides the sinne: *Iosephs* Brethren dipt his Coat in the blood, and said, *A wilde Beast devoured him.*

The Iewes (*Ier.*22.14) tooke out of the house of God the Sielings, and Sieled their owne houses with it, and that it might not be knowne, they painted it over with Vermillion.

The Iewes give an example of *Sauls* hiding his sinne, in numbring the people, 1.*Sam.* 14,34. He called them * *Eattilahim*; but *Targum* hath it (*in agnis Pascatis*) *Lambes for*

* This is not taken here for a propername,

for the Passeover : for they thought it was not lawfull to number the people, and to eschew this they caused every man to bring a Lambe, and so they counted the Lambs, and so knew how many were of the people. As the Romans circumven'd that Statute; when they were forbidden to carry wooll out of *Tarentum*, they would not carry woll, but they carried sheepe : so they when they were forbidden to number the people, yet they would number the Lambs.

To discover the craftie sinner, evidences would bee brought in against him; as *Tamar to Iudah, whose Signet is this? Gen.*38.25. So *Samuel* to *Saul, What meanes the bleating of those Ewes?* So the Prophet *Esay* 65.4. *The broth of the Swines-flesh is found in your Vessels* : therefore a great probabilitie that yee have eaten Swines-flesh.

Sometimes the craftie sinner extenuates the sinne.

III. *Extenuatio.*

I cast it in the fire (sayes *Aaron*) *and of this came the Calfe: Exod.*32.25. it was little hand that I had in the matter. Exaggeration of the same is contrary to this.

IIII. *Exaggeratio.*

Moses Exaggerateth *Aarons* sinne, that hee made the people naked; *Exod.*32.25. So *Dan.*9.5.

By this example, you may exaggerate the guilt of Christs blood in his Sacrament, in those that receive it vnworthily. The Iewes when they murthered *Zachary*, *Luke.*11.51. first they murthered a Prophet: secondly, a Priest, (for he was a Priest also:) thirdly, upon the Sabbath: fourthly, in the Temple: fiftly, at the Altar (which was the place of Refuge): lastly, where there was no dust to cover the blood; (for when they shed blood, they were to cover it in the ground.) But thou when thou receivest it unworthily, art guiltie of this blood: First, thou art guiltie of the blood of that great Prophet Christ: secondly, of that great high Priest: thirdly upon the Sabbath thou killest him: fourthly upon the day of expiation: fiftly, in the Temple: sixtly at the Altar,

because it hath ℸ before it, *Bainlahem pro Bebattilahim*, which proper names have not.

1 Sam.15.14.

which is the place of refuge to poore sinners) the holy Table: lastly, where there is no meanes to cover the blood.

2 So, the exaggeration of *Salomons* sinne. 1. He committed this sinne when he came to maturitie of age, and had passed his young yeares in holinesse. 2. When hee had beene now indued with divine and humane knowledge by his Parents, *Prov.*30. 3. When he had given most excellent Precepts of manners. 4. When hee had built the Temple to the worship of God. 5. Being a Prophet.

3 So the exaggeration of the sinne of Ierusalem, compared with Sodome. 1. If there had beene five righteous in Sodome, the Lord would not have destroyed it; but there were moe righteous in Ierusalem, than five when it was destroyed. 1. *Ieremy.*2, His Scribe *Bruch.* 3, *Ebed-Melech* the Blackmore. 4, The *Rechabites*: therefore the sinne of Ierusalem, must be greater than the sinne of Sodome.

5 Sometimes the craftie sinner transferres the sinne on another. *Transfers.*

Adam cast over the sinne upon God himselfe, *The woman which thou gavest me*: *Gen.*3.12. As if he should say; If thou Lord hadst done thy part to me, I had not fallen in this snare.

When *Iudas* brought back againe the thirtie pieces of silver, and cast them downe at the feet of the Scribes; they say, *What is that to us? See thou to it*, *Math.*27.4. they cast over all the blame upon *Iudas*.

6 Contrary to this is *retortion*; the throwing backe the sinne upon the sinner himselfe. When *Ahab* challenged *Elias*, that he *troubled Israel*, he turned the blame back upon himselfe, that it was *hee and his Fathers house that troubled Israel*. So *Numb.* 16.3. *Yee take too much upon you, yee Moses and Aaron*: but *Moses*, verse.7. returnes the

the blame upon themselves, *Yee take to much upon you, yee sonnes of Levi.*

The chraftie sinner shifts from one shift to another.

When *Moses* bad *Pharaoh*, *Let the people goe*, *Exod.* 6. how many tergiversations used he: first, that they should Sacrifice in Egypt, *Exod.* 8 8. *Moses* answers to that, *That were abomination to the* Egyptians, *Exod.* 8. 26. Secondly, That *They should goe, but not farre off*, *Exod.* 8. 28. *Moses* answers, *They must goe, three dayes iourney into the Wildernesse*, *Exod.* 8. 27. Thirdly they should goe, *but not their young ones*, *Exod.* 10. 10. *Moses* answers, *They must all goe*, *Exod.* 10. 19. Fourthly, they should goe, *But leave their Cattell behinde them*, *Exod.* 10. 24. *Moses* answereth, *Not a hoofe will wee leave behinde us*, *Exod.* 10. 26. 6 *Tergiversatur.* χρησὺγκτον.

For the crooked and shifting sinners, rebuke them with that speech of *David*, *Psalme.* 18. 26. *With the gracious Saint*, thou wilt shew thy selfe gracious: *with the perfect man*, thou wilt shew thy selfe perfect: and *with the froward*, thou wilt shew thy selfe froward. The *Chaldie* Paraphrast applyeth the gracious Saint to *Abraham*, the perfect man to *Isack*, the pure to *Iacob*, and the froward to *Pharaoh*. Wilt thou vse crooked and indirect shifts in thy sinnes? The Lord will deale as frowardly with thee. *Targ Babylon.*

Spirituall wisdome is to be used in reclaiming them backe from their sinne againe. *Canon.*

In reproving such, follow Christs rule: first, tell them privately; if they will not heare, then take two or three witnesses; if yet they mend not, then publique admonition comes; and if that doe not the turne, then publique and particular application by name. See how Christ called *Herod* a Fox. The Lot when it was directed against *Achan*, first it fell upon the Tribe: secondly, it fell upon the Familiy: thirdly, upon the household;

and lastly, upon the person of *Achan*; hee hid his sinne ever till it lighted upon him. The craftie sinner is not moved, when the threatning is given out generally against the Nation; neither when it is given out against the Citie where he dwels, nor when it comes to his familie; till in particular it come to his person; and till it be said to him, *Thou art the man.* Sinne is a shameleſſe thing, yee may spit seven times in the face of it before it blush.

For these publique sinnes, publique rebuke. *Hosea* 7, *Castigabo eos iuxta auditum cœtus ipsorum*: That is; *As the Prophets have publiquely threatned them in their meetings, so will I punish them.*

Canon. The reproofe must be given in love.

Confir. *The rebukes of those who rebuked thee, lighted upon mee, Psal.* 69.7. The Apostle when hee exhorts us to beare one with anothers infirmitie, he brings the testimony of *David, Rom.* 15.3. When *David* speakes those words, he is *pars læsa, the partie hurt*: The Apostle when he brings in Christ there, he is *pars offendens, the partie offending*, carrying our sinnes upon him. When we see a man offending God, wee should be angry, as though it were done against our selves. First, this will breed zeale in us, and make us zealous against the sinne. Secondly, when wee see others offend, we should remember that we may be over-taken with the selfe-same sinne, and then it will breed compassion in us. This will temper the reprover, and it will make, *Vt ignis zeli ardeat oleo misericordiæ; that the fire of zeale may burne with the oyle of mercy.* Rebuke not in anger, for then *Satan would but cast out Satan, Marke.* 3.23.

Canon. The reproofe must not be kept backe for sinistrous respect of persons.

Illust. 1. For covetousnesse. *Ezech.* 13.19. *For hand-fulls of Barley, and peeces of Bread*: this the Prophet calls *dawbing.*

dawbing. *Gregory* fitly expresses the * Comparison: for when a man dwells in a ruinous house, the Mason comes and plasters it over, making him beleeve that all is well; then the house falls and smothers him: so such flatterers emplaister over matters till the wrath of God fall.

* Gregor. Nazianz.

So the reproofe is not to bee kept backe for feare, *Ezech.3.9. Feare not their faces Revel.21,8. Without shall be the fearefull.* Such fearefull who feare men more than God.

Canon.

In rebuking thou shalt rebuke them, thou shalt not beare his sinne for him, Lev.17.19. gnalau. So *Psal.44. We are killed for thy cause, gnalai,* If thou rebuke him not, thou shalt beare his sinne, or, suffer not his sinne to be upon him: wee are commanded *Not to suffer the Beast to lye under the burthen.*

IIII. *The ungodly or malitious sinner.*

IIII. *Impius.*

The last sort of sinners are *reschagnim, impij peccatores.* Malitious dogges are not to be reproved, *Iude 15.*

Canon.

Cast not pearles before swine, Math.7.6. Dogs will turne againe and rent thee.

Canon.

Wee have a notable example in *Elias,* who would not goe to *Iehoram* to reprove him, but left a Letter to bee sent unto him after he was dead; *2 Chro.21.12.*

There is a sinne, 1. which is *vitium seculi,* the sinne of the age. 2. There is a sinne, which is *vitium gentis,* the sinne of the Nation. 3. There is a sinne, which is *vitium vocationis,* the sinne of the office. 4. There is a sinne, which is *vitium personæ,* the sinne of the person.

Vitium seculi, when the whole age is corrupted with a sinne: such was the sinne of *Polygamie* in the dayes of the Fathers: because this sinne was generally in all, yee shall finde it seldome reproved by the Prophets. *In publico peccato parcatur publicè;* In a publique

Iosua, 5.

sinne, there is a publique passing over: As *Iosuah* did, not cutting off the Israelits, who were not circumcised in the Wilderneſſe. So 2 *Kings* 10. 20. *He destroyed not the Prieſts who sacrificed to the Idols.* In the time of publike defection, the *Romans* in their publique mutinies, *Solebant decimare exercitum*, were wont to tythe the Armie.

II.

Vitium gentis, is when a Country is much given to sinne, but not universally.

Arabi & latro permutantur.

Thou laieſt like an Arabian by the high way: Ier. 3. 2. That is, like a *theefe*; becauſe the *Arabians* usually rob'bd by the high way.

There ſhall not come a Canaanite in the houſe of God: *Zac.* 14. that is, a *cozener*, becauſe they usually deceived.

He ſent for the Chaldeans: Dan. 2. 2. That is for the *Sooth-ſayeres*, becauſe the *Chaldeans* were Sooth-ſayers commonly.

Cretenſes mendaces, The Cretians are alwayes lyers, Titus 1-12.

The *Phœnicians* living in pleaſure: from the Syriack word *phanack*, as ye would say φοίνικι, *delicati, daintie*, becauſe they uſed to live daintily. So the *Saracens*, from *Sarack, excurrere*, to runne abroad, becauſe they lived upon robbery usually.

The sinne which is moſt usuall in the Countrey, the Preacher muſt marke it, and ſet himſelfe againſt it. *Pro.* 14. 34. *Sinne is the diſgrace of a Nation.* Stiffenecked-neſſe and hypocriſie were the usuall sinnes of the *Iewes*, *Deut.* 9. 6. therefore the Prophets often reprove this sinne. So Chriſt reproves *Corazin* and *Bethſaida*, *Mat.* 11. 2. for contempt of the Goſpell.

III.

Vitium vocationis, is that sinne, which followes ones calling.

Rachab, a *Taverneur Ioſ.* 2. 1. *Iames* 2. 25. calls her a *harlot*, becauſe usually they who are Tavernours are ſuch.

For

For the amending of this, if it be simply a sinne, this Trade or any other, it is to be refused: and if it cannot be practised well without sinne, it is to be left.

The last is *vitium personæ*, when a particular man is given to such a sinne. IIII.

Here the reproofe should arise, according to the nature of the sinne, spoken of before.

CHAP. IV.

Of Consolation.

THE second part of the Application of Doctrine, is Consolation, in which first wee must understand, that a Christian man is either considered, as one fighting, or foyled. *Canon.*

The comfort that a true Christian hath, in his fight against sinne.

AS he is considered fighting, his greatest tentation is dereliction, that he is left of God. *Canon.* The first estate of a Christian in his fight against sin. I

This is the Consolation, that God can never leave him. For the better understanding of this, marke that first, in Christ there are three Coniunctions; First betwixt his Godhead and manhead, that was a divine coniunction. The second, betwixt his soule and body, that was a naturall coniunction. The third, betwixt his soule and grace, that was a spirituall coniunction. Marke how the divine coniunction excels the naturall coniunction; so doth the spirituall excell the naturall.

1. Christs Godhead and his manhood could never be separated; for when his manhood was in the grave, it was the body of God; otherwise at the Resurrection, there

there had beene a new incarnation, 2. Christs soule and grace could never be separate, onely Christs soule and body were separate by death, therefore grace and the soule can never separate againe. If the first linke of a Chaine hold, then the rest are sure: Christs Godhead and his manhood cannot be separate; neither can his soule and grace: so neither can the soule of the childe of God and grace.

Secondly, that Christ was both *viator* and *comprehensor*: if Christ as *viator* spake as though hee were left of God his Father, these words, *My God, my God, why hast thou forsaken me*? what marveile if a poore Christian bee brought to this estate.

III. Thirdly, his comfort is, that he cannot be left: 1. first, in respect of God the Father: for *whom he loues he loves to the end: Ioh.*13.1. there is no shadow of change with him. 2. Secondly, in respect of the strait coniunction betwixt Christ and his members, that it cannot be separated againe, 1 *Cor.*6.17. *agglutinatur Christo, is glewed to Christ.* κολλῶ μῶσε. From this comes his daily intercession for us, as he sayes himselfe, *I have prayed for thee Peter, that thy faith should not faile, Luk.*22.32. the third is in respect of the holy Spirit, who is called *Arrhabo, the earnest penny of our salvation, Ephe.*1.14. He is not called the pledge of our salvation: for a pledge may be taken up againe; but he is called the *earnest-penny*, which is a part of the bargaine, which cannot be taken up againe. 3.

Object. But the Christian in his desertion feeles not the comfort?

Answ. There is in the Saints *certitudo evidentiæ*, and *certitudo adhærentiæ*. The Saints in their greatest extremity, they have *certitudinem adhærentiæ*, although they have not *certitudinē evidentiæ*. *Iob* sayes, *Chap.*13.15. *Although thou should kill me, yet I will trust in thee. Psal.*130. *Out of the deepes I have called upon thee.* In this case he must doe as

as *Pherecides* the *Athenian* did; who held the ship on the shore with his hands, & one of them being cut off, he held with the other, and both being cut off, he held with his teeth: so should a true Christian do in the time of his greatest dereliction.

But how shall we know in this temptation, that ever he loved God. *Obiect.*

There is *ordo συνθετικὸς*, from the first to the last; and *ordo ἀναλυτικὸς*, from the last to the first: that is, from the generall knowledge of things to the particular, and from the particular to the generall. The Christian in this case must follow this *ordo ἀναλυτικὸς*: if hee have but this testimony, that he may cleave to in his desertion, that he hath loved the Saints of God, because they were the Saints of God, and for no other cause; and received them in the name of the Saints, it is a sure note that hee loves God, *and is passed from death to life*: 1 *Ioh.* 3.14. Christ at the latter day will keepe this order (*when I was hungry, yee fed mee, &c.*) *Matth.* 25. 35. because this is the most sensible note, to goe from particulars to a generall. *Answ.*

Canon.
The second estate of a Christian in his fight against sin.

The second degree of an exercised Christian is, when he is in the skirmish, *in ancipiti pugna*, as *Paul* was, when he saies, *Rom.* 7. *O wretch that I am, who shall deliver me out of this body of sinne.* II.

Thy consolation is, first in propounding Christ his example: There was a fight betwixt Christ his *velleitas* and *voluntas*; as there is in thy selfe betwixt sinne and grace.

The consolation is, secondly, that in Christ there was such a fight, to sanctifie thy combat, and to purchase the victory to thee.

Christ in this combat, first, hee is *βραβεύτης*, *moderator certaminis*, *Marshall of the Campe*. When the Israelite and the Egyptian fought together, which of them favoured 1.

red *Moyses*? Killed hee not the Egyptian, and saved the Israelite? So, will not Christ favour grace, and kill sin?

2. Hee is συμμαχος, hee enters into the lists with thee; he is not only ὁμοιοπαθὴς, who hath suffered the like things; but he is συμπαθὴς also, who hath compassion with thee in the selfe-same combat. 3. Hee is not onely συμπαθὴς, but also μετριοπαθὴς, who knowes our weakenes: and how much wee are able to doe in the fight, and then comes hee in and helpes as a good second: *Compatitur nobis Christus, ratione charitatis, & ratione iustitiæ: Christ suffers with us, by reason of his love, and by reason of his iustice, Ratione charitatis*, as when hee saw the people hungry in the wildernesse, he had compassion upon them; so, when hee wept over Ierusalem. But *ratione iustitiæ*, when as he is our cautioner, hee satisfies for us; and as our second, hee is bound by the law of armes, to fight with us and for us.

3. Hee is νικηφορος, therefore in him wee are more than Conquerours: hee will not suffer Satan καταβραβευειν, *Coloss.* 3. 15. *Præripere nobis palmam, To take the palme out of our hands.*

Canon. The conflict of the Saints of God is in the right subiect, in the right manner, and to a happy end.

Canon. In the right subiect, grace and sinne are mingled through other, in all the faculties of the soule: for

1. there is not a faculty, but it hath grace in it as well as sinne. *Hos.* 7. 8. describing *Ephraim*, sayes, that hee is *like a Cake bak't upon the one side, and raw upon the other.* This is not that Christian combat; if it were *Christiana lucta, a Christian wrastling*, then there would be some part raw, and some part bak't, on every side. When *Medea* said, *Video meliora, & deteriora sequor: I see the right, but follow the wrong*; it was not *luctæ Christianæ*, but *ethicæ*: it was not betwixt the will, and the will; but betwixt the understanding, and the will. The will was

was wholly the Devils here, although there was some glance of light in the understanding: but in the regenerate, there is no faculty that God hath not put some grace into.

If some inferiour part be good, and the rest bad, a man takes not the denomination from that: as a blackemoore is not called white, because his teeth are white; so a bad man, having some good parts, hee cannot for this be called good. Of two superiour parts of man, if the liver be good and the heart bad, hee is not called for this a sound man; but if there be some soundnesse in both these parts, and some blemish; yet hee takes the denomination from the better part. If the inferiour be bad, and the superiour good, hee takes the denomination from the good part. If a Target be blacke upon the one side, and white upon the other, the Target is neither called blacke nor white: so, *This people drawes neere to mee with their lips, but their hearts are farre from mee*: here the people are esteemed lukewarme. 1. 2. 3. 4.

To apply this unto a Christian that is in combate; we must marke, that in the regenerate, (because both in the will and understanding there is grace and sinne,) they take the denomination from the best part: grace is not onely in the inferiour, but also in the superiour part; not onely in the one part, but also in the other; although there be more sinne than grace, hee takes the denomination from the best part. There is much water and little wine mixed in a glasse, yet it is called a glasse of wine: so, of a Christian; if there bee many bad parts in him, and one good, hee hath the denomination from the best part; to wit, that hee is a good Christian.

The conflict is in the right manner in the Saints of God. *Canon.*

Sinne

2. Sinne is not in them, *in extensis gradibus*: 1, Some sins are in the will, but not from the will, as originall sinne. 2. Some sinnes are in the will, and from the will, as the sinnes of the unregenerate. 3. Some sinnes are partly from the will, and partly against the will, as the sinnes of the regenerate. The thing which wee doe, is either ἥκον, ἄκον, vel οὐκ ἄκον: *Sponte, willingly: invitus, against our will: non sponte, not willingly. Non sponte*, are those mixed actions of the children of grace, which are partly with their will, and partly against their will; as the Merchant in the storme casts his goods into the Sea, partly with his will, and partly against it.

Comfort. The consolation of the Childe of God is this; that hee sinnes not with full desire, because grace hinders the will not to give full consent; the wicked hath nothing to restraine his desire, therefore he sinnes with full consent and greedinesse.

1. The childe of God and the wicked goe thus farre in sinne together. First there is *aversio*, a turning away from God. 2. There is *inescatio*, a baite, 3. There is *delectatio*, a delight. 4. Consent; but here the childe of God and the wicked part; for the childe of GOD gives never the full consent. 5. The wicked goes forward in the fact. 6. In the habite. 7. In the gloriation. 8. In the defence. 9. In the despaire. 10. In the condemnation. From consent to condemnation they very much differ, if not altogether. The childe of God, and the wicked commit the selfe-same sinne, but nor after the same manner. A woman who beares her childe in the seaventh moneth, and shee who beares her childe in the ninth moneth, both bring forth a childe: yet there is great difference; the one is a strong childe, and gets the full growth; the other a weake childe, who hath not gotten the full growth. So the sinnes of the children of God get never the full growth; but the sinnes

sinnes of the wicked get the full consent and growth.

II. Marke in a sinner the sundry degrees how sinne is perfected: 1 *Aggreditur peccatum, sed non ingreditur: It comes forward but it enters not: Math.* 4. as it set upon Christ but it enters not in. 2. *Ingreditur, sed non progreditur; It enters in, but goes not forward*, as in *Paul. Rom.* 7. 3. *Aggreditur, ingreditur, & progreditur; It comes to, it enters in, and it goes forward*; as in *David* when he committed murther and adultery. 4. *Aggreditur, ingreditur, progreditur, & perficitur: It comes to it, enters in it, goes forward, and is perfected*; as in *Iudas.*

III. Our Lord, when the tentation was offered to him, was like the fish, which takes no notice of the bait, when it is presented to her. The childe of God is like the fish which is delighted with the baite, leapes to it, nibbles at it, but falls backe againe: but the wicked are like the fish, which leapes at the bait, and are hanged upon the hooke.

3. Lastly, in the happy issue that the childe of God hath in his sinning; his sinne decreasing, and grace increasing.

Hee is not like darkenesse at mid-night, where is no light; neither like the evening, where it growes more darke; but like the morning, that growes more cleare unto the midst of the day. That God who made light to shine out of darkenesse, makes light to shine peece and peece out of their darke hearts. In this combat although they say with *Rebekka*; *Gen.* 25. 22. 23. *It had bin better for me, that I had never conceived*; they shall get an happy answer; *The elder shall serve the younger*; sinne shall serve grace. Vnder the Law, *Deut.* 22. if violence had bin offered to a maid, if shee cryed out, shee was not to dye; but if shee held her peace, she was to dye. So when these assaults of Satan offer a kinde of violence to the soule, if they cry out with *Paul, O wretched man that I am, who shall*

shall deliver me, *Rom.* 7. It is a sure note, that they shall not dye but live.

Canon. The third estate of a Christian in his fight against sin.

The third estate of the Christian is, when hee is in pursue of the enemie, then the sickneſſe is in the declination.

Comfort.

Here Christs death, and lying in the grave, is thy comfort, who will pursue the enemies, and bring them forth, as *Iosuah* did, that the true Israelites may set their feete upon their neckes; to the which *Paul* alludes, when he sayes, *Rom.* 16. *The God of peace tread Satan under your feete.*

In this pursuit, thou must take heed that thou be not too remisse: suspect this *Parthian*, for when hee is flying, then he is most dangerous, and can doe hurt enough; Thou must not doe as *Ioash* the King of Israel did, 2 *King.* 13. to smite the ground but three times, but smite it seven times, that there may be a full victory gotten. 2 *Sam.* 18. *David* would have had *Absolon* spared in the chase; but spare not siune, pursue it till the Sunne set, as *Iosuah* did the *Canaanites*, *Ios.* 12.

Canon. The fourth estate of a Christian in his fight against sin.

The fourth estate of a Christian is, when he is not in the hot skirmish against sinne, but hath overcome it: Grace is not excluded now, nor drawne from his standing, but hath the commandement in the soule; yet hee feeles some wants, and complaines still of his defects.

Comfort. 1

Consolation. 1. What canst thou obiect against thy selfe, which Christ in part obiected not to his Disciples? Complaineſt thou of hardneſſe of heart? So did he obiect that to some of them, *Mark.* 14. 40. There is great hope, because thou feeleſt it, thou shalt be cured of it. In Hectique fevers, 1. the disease at the first is hardly knowne, but soone cured. 2 It is easily knowne, but hardly cured. 3. It is easily knowne, but never cured. So hardneſſe of heart at the first is hardly knowne, and

if

if it be knowne it is soone cured. Secondly, if thou complaine of doubting, how oft obiected Christ that to his Disciples? yet commended their faith, beleeving but *radicaliter*. If, of slownesse to beleeve? so obiected he that to them.

What sinne ever was (except the sinne against the holy Ghost) but there was a sacrifice for it? for originall sinne; for a sinne of errour or infirmitie; and for a sinne of ignorance. 2.

What sinne is there but Christ prayed for it? for sinnes of ignorance, *Lord forgive them; for they know not what they doe*: *Luk.* 23. 34. Against defection, *I have prayed for thee Peter, that thy faith should not faile*, *Luke* 22.32. 3.

What Eucharisticall Sacrifice but had some imperfection with it? the Oyle which served in the Candlesticke, *Exod.*27.2. was *Myrrha libera*, *Oleum contusum*, beaten in a Morter; it had no dregges in it; but after they tooke the selfe-same Olives and put them in a Presse and pressed out more oyle; this Oyle was not so pure as the first, but mixed with some dregges; this Oyle was used in Eucharisticall sacrifices: which was to teach us, that Christ accepts of our Offerings, although there bee much infirmitie mixed with them. No expiatory Sacrifice might have leaven joyned with it; but Eucharisticall Sacrifices might have leaven joyned with them: this was for consolation of the Saints, and to teach them that God accepts of their Sacrifices, although much infirmitie and doubting bee joyned with them. 4.

But why leaves the Lord such sinnes in his Saints, so long as they are in this life? *Object.*

That his grace may be perfitted through our weaknesse. *Answ.* It was the second Temple that Iesus Christ came to restore, though many wants were in it: the

firſt Tables which God writ upon, were broaken; the ſecond Tables were thoſe which were reſerved in the Arke.

Secondly, God leaves ſinnes in the Saints to humble them, and to keepe them from preſumption; as the dregges are kept with the Wine, that it ſhould not corrupt.

Canon. The Saints are iudged; *in foro novæ obedientiæ, non ſtricti iuris.*

Illuſt. *In foro novæ obedientiæ.* 1. Hee accepts the will for the deed. 2. Hee accepts the perſon firſt, and then his Sacrifice, for he looked firſt upon *Abel*, and then upon his Sacrifice. 3. *In foro novæ obedientiæ*, hee accepts the end, although the meanes oftentimes bee defective; remember the patience of *Iob.* 4. *In foro novæ obedientiæ*, Chriſt is both the Advocate and the Iudge.

2 *In foro novæ obedientiæ*, God abſolving a ſinner, ſayes, *Seeſt thou not the righteouſneſſe of my ſervant Iob? Iob.* 1.8. *David was a man according to the heart of God*, 2. *Sam.* 15.4, *but in the matter of Vriah: Zachary and Elizabeth walked vprightly before the Lord*, *Luke* 1.6.

They are not cenſured *in foro ſtricti iuris*, where firſt the worke is tryed, and then the perſon, where a man muſt anſwer *ad ultimum quadrantem, to the vttermoſt farthing*; *Mat.* 18.34. where God ſits as a ſevere Iudge, where Chriſt is not as mediator; where they muſt anſwere for every Idle word; which *David* deſires to be free of, when he ſayes, *Enter not into iudgement with thy ſervant, O Lord, Pſal.* 143.2.

Canon. To the Saints, *Omnia ſunt Euangelica, All are glad tidings.*

Illuſt. *Doe this: and thou ſhalt live, Rom.* 10.5. this is Legall. The Priviledge of the Saints is this; doe this, either by thy ſelfe or by another, to wit, Chriſt; but to the wicked it is Legall, doe this by thy ſelfe.

CHAP.

CHAP. V.

The comfort that a Christian hath, who is stained with some great sinne.

Canon. THe foyled Christian is he who hath fallen into some greate sinne.

Comfort. The consolation to him is, that he hath not fallen quite away. In the incestuous *Corinthian*, there was flesh and spirit, even when he was given over to Satan and excommunicate. *Eutychus*, *Acts* 20. 10. when he fell dead from an upper loft, all who beheld him thought he was dead: *Paul* imbraces him in his armes, and sayes, *He is not dead*, his life is yet in him; The Saints of God will get great falls, and in the iudgements of men seeme to be dead, yet the Lord imbraces them in the armes of his mercy, and sayes, they are not dead, there is yet life in them.

Nota Some things are of the Spirit, but not with the Spirit; as the gifts of common illumination. Secondly, some with the Spirit, but not of the Spirit; as the sinnes of ignorance and infirmitie in the Saints. Thirdly, some both with the Spirit, and of the Spirit, as the saving graces of the Elect. Fourthly, some neither of the Spirit, nor with the Spirit; as the sinnes of malice, and reigning sinnes in the wicked. The foyled Christian comes never to this degree.

Canon. The Church of *Rome* are miserable comforters to sinners, sundry wayes,

Illust. First they hold, that they have the same power which Christ hath to remit sinne; because they make the bodie of Christ (as they speake) in the Sacrament: we and they differ in this poynt.

To conceive this the better, wee must consider, in the forgivenesse of sinnes, that there is a threefold power,

1. the first is *authoritatis*, the second is *potestatis*, the third is *ministerij*. *Authoritatis* is that, which one hath principally of himselfe, and not of another, so God onely pardons sinnes: the second *Potestatis*; or *excellentiæ*, which one exercises, delegate from another, but by way of excellencie; and so Christ as Mediator, pardons sinne: thirdly, *Ministerij*, when onely by intimation in the name and authoritie of the soveraigne Lord he proclaimes it: and so Ministers pardon sinnes; God pardons ἐξουσιαστικῶς, the Minister onely but ἀγγελικῶς.

2 There is *totum potestativum*, and *totum contractum*; *totum potestativum*, is the power which is in the King; *totum contractum*, is the power which is in an inferiour Magistrate: *totum potestativum*, is the power of seeing in the soule; *totum contractum*, is the power of seeing in the eye: Christ hath the whole power; but his Ministers have it not as *totum contractum*, as inferiour Magistrates have power; but onely as Heralds or Pursevants, who make intimation of the Magistrates decrees; but have no power at all in their owne persons, but cloathed with the authoritie of the Superiour.

II. Secondly, in the manner of the confession, they are miserable comforters.

1 Wee hold that confession is necessary: for, as under the Law, hee who held any uncleane thing in his hand; although he washed himselfe never so often, he was still uncleane; so he who repents of his sinnes, and keepes one still, is still uncleane.

2 Secondly, wee hold, that for greater sinnes, greater confession is requisite. *Peter* thrice denyed Christ; hee got three admonitions by the Cocke: Christ asked him three times, *Lovest thou me Peter? &c. Iohn* 21.7. So hee must confesse three times, because his sinne was so great.

Hamar. Instr. ad Conf. They hold, that in Confession there must be all these circum-

circumstances; who sinned, when he sinned, how hee sinned, how often hee sinned; and they will have the whole sinne *circumstantionatum*, to bee confessed: this Confession, (they say) it merits. This particular Confession of all sinnes (for to make a pick-locke of it, and to learne out the secrets of the world) is iniurious to the estate of the common-wealth: but to thinke to merit by it, is iniurious to the merits of Christ.

Thirdly, in the sin confessed, they are miserable Comforters, in which we and they differ. III.

They hold, that sinne is *veniale ex causa, veniale ex forma, & veniale ex eventis*, they set up * a false Glasse which representes not the shape of the sinne to the people. ἑτεροσχημον

Ex causa, that which comes of ignorance; as first, *ex metu, of feare*: secondly, *ex non aduertentia, by not taking heede*; thirdly, *ex defectu iudicij, by defect of understanding*: these they hold to be sinnes pardonable *ex causa*; but before God they extenuate sinne onely, and excuse it not altogether. *Paul* confesseth his sinne of ignorance; and there was a Sacrifice under the Law for the sins of ignorance. *Heb.9.7.* I

Secondly, they hold, that there is a sinne, *veniale ex forma*, which is so little in it selfe, even *Peccadillo*, so that it merits not death; whenas the Apostle sayes, that *The wages of sinne is death*; *Rom* 6.23. but sinne hath both a potentiall and an actuall guilt in the wicked; yet there is possibility of pardon, if they had grace to seeke it; but otherwise it is damnation in them. Secondly, sinne hath a potentiall guilt, but not an actuall guilt, as the sinnes of the godly: Here is *reatus concupiscentiæ, sed non personæ*: *The guilt of lust, but not of the person*: Here is *damnabilitas*, but not *damnatio*. Thirdly, sinne hath both the potentiall, and actuall guilt, which cannot be pardoned; as the sinne against the Holy Ghost. But wee deny that there are sinnes so small, which have neither

I I.

I.

2.

1. neither the potentiall nor the actuall guilt. The sinnes of the wicked, are like the Serpent, which hath power to sting, and doth actually sting; but yet might be charmed, *Num.* 21.6. The sinnes in the children of God that are pardoned, are like the Serpent that hath no power to sting, although it have a sting in it selfe; as the Viper upon *Pauls* hand, *Act.* 28.5. The sins of those who commit the sinne against the Holy Ghost, are like the Serpent which cannot be charmed at al, *Psal.* 58.4. But that there is a Serpent which hath no venome at all in it, or a sting to hurt, that we deny.

2.

3.

III. *Veniale ex eventu*, through the mercy of God, wee grant that sinne is pardonable; but not through the smallnesse of the sinne it selfe.

IIII. Fourthly, in the medicine they are miserable comforters: 1. They propound onely the outside of Christs suffering to sinners; as his whipping, scourging, and the paines of his body: but they never set before them the inward part of his suffering, the torments which he suffered in his soule.

1.

2. Secondly, they mixe the merites of the Saints, with the merits of Christ for consolation; like the Iewes at the first, when they were to execute malefactors, they gave them wine to comfort them, alledging that place of the *Proverbs* 31.6. *Give wine to him who is of a sad heart:* but afterward they found out this; to mingle Myrrhe, and to give it them in their drinke, for to make their heads giddy, that they might feele no paine; but they were miserable comforters in this; and Christ refuses this kinde of drinke. So at the first, the Church of God presented to the sad-hearted, and miserable sinners, in their death, only the blood of Christ; but the Church of *Rome*, as miserable comforters, began to mixe sinne (like *bitter Myrrhe*) as mens mirits, and the milke of the Virgin *Mary*, and such like trash, with the body of our

This is *Poculum memoris*, Psal. 60.

our Lord: but as the Lord refused that wine mixed with Myrrhe; so should all Christians in their death, refuse this mixed drinke, which will intoxicate their braines; and take them onely to the blood of Christ. The *Amphibion* playes now in the water; and now upon the land; but when shee is once wounded, then shee is glad to retyre to the land. So Papists, although now they play like *Amphibia*, betwixt Christs merit, and mans merit; yet in their death they are glad onely to take themselves to the merit of Christ. *Bellarmine, Tutius est in sola morte Christi acquiescere: It is more sure to rest in the onely death of Christ.*

CHAP. VI.

Of the manner how the Priests under the Law blessed the people.

Canon.

WHen they blessed the people, they lifted up their hands.

Conf.

Lift up your hands in the Sanctuary, and blesse. Psal. 134.

1. *Illust.*

The Priests lifted up both their hands, when they were to blesse the people: because they could not lay their hands upon all the people, they lifted them up. They used ordinarily, when they blessed, to lay on their hands; but because they could not doe this to all, they lifted them up onely.

2. Secondly they lifted up their hands, *ad scapulas, to their shoulders points*, when they blessed.

3. Thirdly, they blessed in the holy tongue.

4. Fourthly, with a high voyce.

5. Fiftly, face to face.

Sixtly,

6. Sixtly, in the name of * *Iehovah*. If they had met a man out of the Temple, they would have said, *We bleſſe thee in the name of Adonai*; but not of *Iehova*.

* *Baſhem hamporesh.*

7. Laſtly, they thrice repeated this *Numb. 6. Iehova bleſſe thee, &c.* to ſignifie that they bleſſed in the name of the Trinity, Father, Sonne and holy Ghoſt. So *Iohn, Revel.* 1.4.5. wiſheth *peace from him which was, is, and is to come*; (that is) God the Father, and from the ſeven Spirits which are before the Throne, (that is) the Holy Spirit, and from Ieſus Chriſt.

Cataſtrophe.

lolammed lilmed. עלמנח

I Conclude this Booke, with that phraſe of the Talmud, ללמיר ע"ם ללמר *Diſcendum propter docendum: diſcendum nobis eſt eo fine, ut aliquando alios doceamus: We muſt learne for to teach:* (that is) *we muſt learne that ſometimes we may teach others.*

FINIS.

This *moris,*